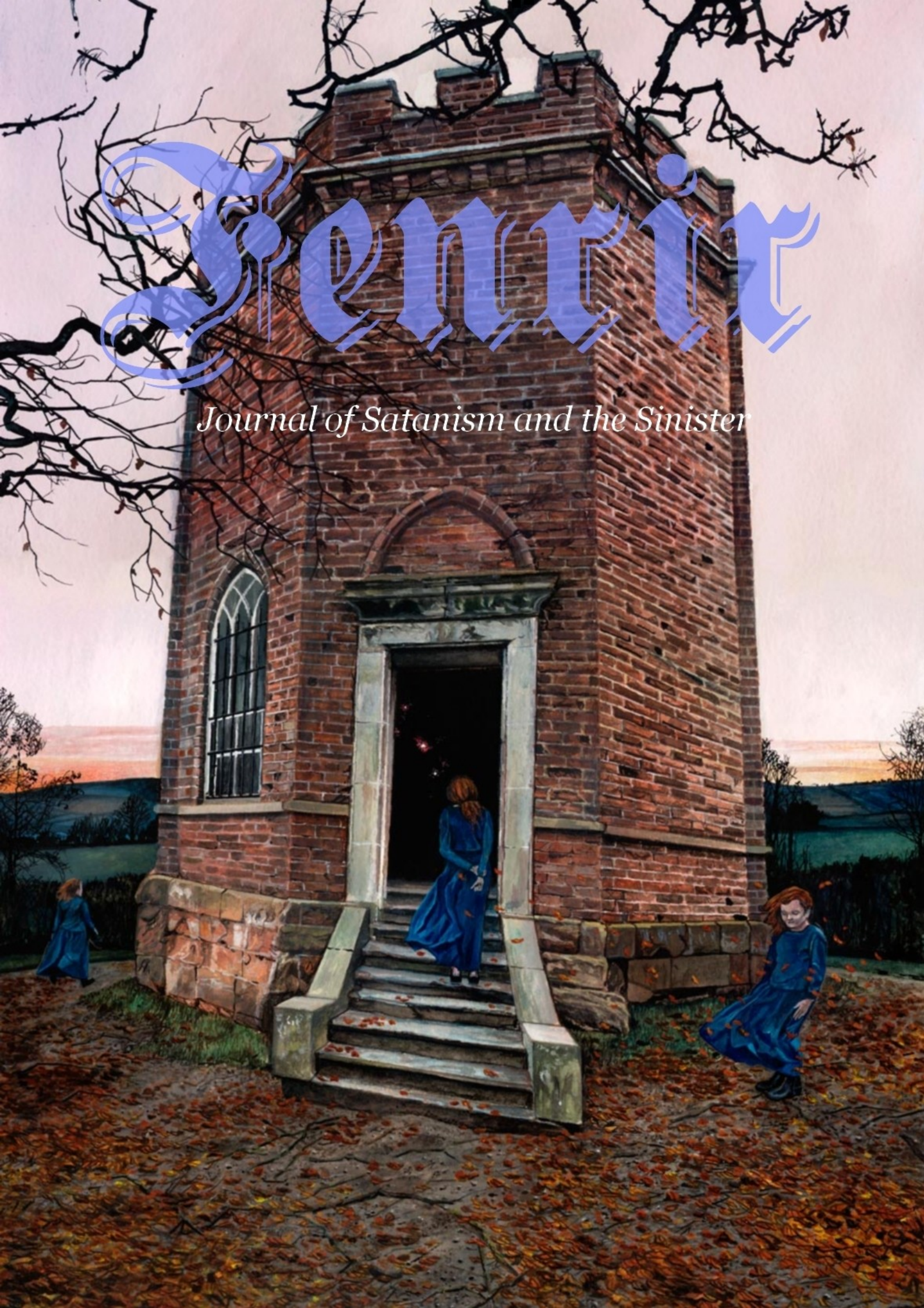


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BY THE ONA – FOR THE ONA

T H E H E R E S Y P R E S S

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H E L L O

The Dark.

It is not what you cannot see in the Dark that you fear.

It seems the masses have comforted themselves with the trite statement “people fear the unknown.” Humanity finds a strange comfort in this statement. If people did indeed fear the unknown, this statement would be akin to locking eyes and spirit with that soul-rending horror which lurks unseen in the back of every human’s mind.

No, it is not what you cannot see in the Dark that you fear.

It is what you will see if you gaze long and hard into it. You will see that thing you “know” you will see. You will attempt to assuage that sting of fear in your mind by numbly assuring yourself that it is simply a figment of the rampant faculties of the subconscious.

It is not.

Yes, we fear the Dark for a reason.

The reason is not what you think it is...

NOTES CONCERNING THE AEONIC PERSPECTIVE

BEING AN INTRODUCTION TO THE O9A

In many Order of Nine Angles texts mention is made of ‘the Aeonic perspective’ and since this perspective is an important feature of ONA esoteric philosophy, and thus part of O9A culture and our aural tradition, some explanation should be of interest.

The expression ‘the Aeonic perspective’ – also known as the Cosmic perspective – is used to describe some of our pathai-mathos, some of our experience; that is, to describe some knowledge we have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy.

This knowledge concerns several matters, some to do with how we understand the individual human being, some to do with our perception of Aeons, and some to do with our praxis and the purpose and effectiveness of our methods and techniques both exoteric and esoteric.

An understanding and appreciation of this knowledge in all its aspects is part of the learning, the knowing, of those who are part of our culture and thus who are ONA.

THE INDIVIDUAL

In our esoteric philosophy the individual human being is regarded as a nexion. As having both an acausal and a causal nature, and as possessing, or being imbued with, a certain amount of acausal energy and which acausal energy is what animates physical matter making it ‘alive’. In one sense, the psyche of the individual is how some of this energy is naturally manifest in us, and an esoteric praxis such as our Seven Fold Way – or our Way of the Rounwytha – are a means whereby we can rationally apprehend and thus come to know and understood and control such energies/forces, some of which are archetypal in nature when perceived exoterically.

In addition, the nexion that is the individual is part of the matrix of all living beings, human, of Nature, of the Cosmos. That is, the individual is a connexion to all other Life, terran and otherwise, although this connexion is dormant and undeveloped in most human beings. That is, a latent faculty. One of the aims of many Occult ways – be they termed of the Left Hand Path or of the Right Hand Path – is to make the individual aware of this connexion that they are, open it, and develop it, and certain esoteric techniques have been developed in order to try and accomplish this, with Initiation often being regarded as the beginning of this process. Our techniques to open and then develop this inner nexion

include Insight Roles, the adversarial praxis of the Niner, the Grade Rituals (especially Internal Adept and the Camlad Rite of The Abyss) and the acquisition of skills developed by techniques such as The Star Game and Esoteric Chant.

In esoteric terms this means that we, the O9A, are concerned with:

(1) - Both Wyrd and destiny. That is, with the development of our Initiates and Adepts (their destiny) *and* with the development of Aeons, and thus with how the individual relates to those energies/forces which are beyond the individual and which effect them until they have completed a successful Passing of The Abyss when they emerge with wisdom: that is, with a knowing, skills, understanding, and experience sufficient to enable them to synchronize with, and then later on manifest, Wyrd.

(2) - Both the sinister and the numinous – the sinisterly-numinous. That is, with the knowing, the experience, the understanding, of both and then a moving toward and a living involving the Reality beyond such apparent opposites.

In practical terms this means that the individual perceives of themselves as such a connexion, balanced between all of the following: (1) their own individual past; (2) the past of their own ancestors; (3) the past of Nature; (4) the past of Cosmic life; *and* between the present and the futures of all those emanations of being. Part of this perception is thus of the nature of Aeons and how they themselves are part of an existing Aeon, an existing presencing of wyrdful energies on Earth. This perception can then – and according to their newly dis-covered and understood personal nature/character – enable the individual to choose a way of living which further aids their own personal development and which enables them to presence acausal energies in order to affect what is Aeonic, with such ways of living including that of the (often reclusive) Occult Adept, that of the Rounwytha, that of a clan/tribe/gang, that of the adversarial Niner, and that of the Balobian.

THE UNDERSTANDING

Having such a perception, the individual understands causal forms, and esoteric praxis, as a means, and a means both personal and Aeonic. That is, as a means to aid their own personal development and to participate in Wyrd and thus participate in the change, the development, the evolution, of life itself, both as manifest on our current home, terra firma, and elsewhere in the Cosmos.

Other esoteric groups, especially of the LHP, do not present them with this understanding and thus cannot offer them the opportunity of such a wyrdful participation, concerned as such LHP groups are with guff such as the ‘deification of the self’ and the perpetuation of primitive human beings by means of a belief such as ‘might is right’.

In terms of causal forms, there is the initiated understanding that what, for human beings, is esoteric, evolutionary – that what presences acausal energy and thus Life – is inner not outer change. That is, that no causal form, no non-Occult praxis, produces or can produce Aeonian change, although such forms, such praxis, may occasionally result in some, a few, individuals each century, via pathos-mathos, achieving a certain insight and understanding and thence becoming changed, more evolved, human beings.

Or, expressed differently, the changes wrought by causal forms – by wars, revolutions, empires, nations, and through means such as politics or social reform, or by governments – are transient, and do not, over centuries, affect human beings en masse. For humans remain and have remained basically the same; rather primitive beings, dependant on and in thrall to abstractions, to their emotions, to archetypal forces, and never developing their latent faculties, never fulfilling their Cosmic potential, with only a rare few human beings achieving wisdom.

This is why initiatory Occult groups and orders of our kind exist – to manifest and maintain such understanding over centuries; to produce and encourage, over centuries, Aeonian changes, and to develop, evolve, human beings by means of Occult Arts and thus in the only effective way: from within; esoterically; by changing their character, their nature.

This is also why we insist on a personal knowing, on inner alchemical change; on individuals learning from practical experience, both sinister and numinous and both exoteric and esoteric. Why we are organized as we are, as kindred families and nexions, as a kindred collective, and as a culture with traditions both esoteric and aural. And why we take a long-term view of matters both exoteric and esoteric – for our perspective is that of centuries, of Aeons.

THE ORDER OF NINE ANGLES

The ONA is thus not some ‘causal form’, but rather a type of nexion; a collocation of human beings connected over durations of causal Time in particular ways who, by virtue of being kindred both esoterically and exoterically maintain and expand their acausal presencing over such long-durations of causal Time. A causal form is just that: causal, denuded of or not possessing wyrd/acausal energy; a manufactured, lifeless, thing, a tool. A nexion is redolent of Wyrd, and is alive, a type of living entity, be such an entity an individual or a collocation of developed individuals manifest as an esoteric Order.

An esoteric Order with an Aeonian perspective produces both internal and external change in an affective, sinisterly-numinous, way. That is, we not only change a limited number of individuals, personally, individually, by our Occult Arts, over long-durations of causal Time, but also – because we are redolent of Wyrd – directly and indirectly influence others, greater in number than the number of our initiates, by our very existence, by our

ethos, our methods, our philosophy, our mythos, with some for example adopting and adapting some of our praxis, some of our Occult Arts, some of our esoteric philosophy.

Thus does such an esoteric Order as the ONA provoke an evolutionary, a sinister-
numinous, change in some of those so influenced, whether or not they know it and whether
or not they try to hide it from themselves and others.

As I wrote in another recent essay:

*"We grow and have grown slowly, as befits our Aeonian perspective. Slowly, through
personal contact, a personal knowing, pledges of duty and loyalty based on our code of
honour...It means we are something of a large, growing, unconventional family, whose
relations and relatives are becoming dispersed around the Earth, and who – unlike
many extended natural families – have a shared, supra-personal, purpose and a shared
culture.*

*Naturally, like all families, sometimes there are disputes, as sometimes a
young son or daughter leaves home to adopt another culture or none. But by
and large the family stays together, because of our culture, our traditions, our
practices, our Occult abilities and faculties, our very long-term esoteric aims
and goals.*

*Which is one reason why many of our people have been with us, part of our
family, for ten, twenty, thirty years and more, and why we have slowly grown
through assimilating their friends, their sons, their daughters, their relatives,
their colleagues. And why we have recruited, we still recruit and will continue
to recruit, in the old-fashioned way."*

* * *

THE ADEPTUS WAY AND THE SINISTERLY-NUMINOUS

There are two things concerning The Order of Nine Angles which may be said to express our *raison d'être* and which two things some people seem to have overlooked, in the past year or so, with all the talk and fuss and misunderstandings about collectives and adversarial, purely sinister, individual action.

The first is that our primary aim is to breed, to develop, a new type of human being with such new beings establishing new ways of living for themselves. The second is that we are now and always been an esoteric association.

The first means that we possess an Aeonic perspective, beyond the life of the individual. That we understand the achievement of our aims and goals in terms of long durations of causal Time, of centuries and more. That we know that changing an ordinary human into one of our kind is a slow, difficult, testing, process involving as it does such things as exeatic experience, practical challenges, and *pathei-mathos*, as well as a coming-to-live both the sinister and the numinous. Thus our kind develop an awareness and a knowing of themselves as a nexion balanced between causal and acausal and of possessing within them – latent, then discovered, then developed and then lived – the sinisterly-numinous. For such a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind.

The second means not only that we have certain Dark Arts, certain skills, certain Occult methods and techniques, as well as an esoteric aural tradition, but also that one of our tasks is to recruit some suitable individuals and for such initiates to begin to follow the Adeptus way, since we know, from experience, that such a practical and Occult way is most efficacious in producing the new breed of human.

Thus what has tended to be overlooked - especially by those concentrating on using outer causal forms and upon immediate adversarial action – is the need to be, become, to live, to learn from, the sinisterly-numinous, and the importance we attach to the Adeptus way.

THE ADEPTUS WAY

The Adeptus way – the way of our adepts – is manifest both in our newer Seven Fold Way and in our more traditional Way of the Rounwytha.

The Adeptus way is a distinct way of life, involving a life-time commitment, so that our Adepts often feel and know how different they are from most other humans. Different in terms of personal character; in terms of faculties; in terms of knowing; in terms of experience; in terms of feelings, aims, and goals. And also in terms of how – even now in

this Aeon where most human communication is still by words, written and spoken – they are able to communicate with their own kind and often with other humans sans words.

This communication of ours is not only the use of ONA-speak and of an esoteric *language* or two – such as The Star Game – but also the result of using and developing Occult faculties and skills such as esoteric-empathy and thus becoming empaths, and possessing talents such as foreseeing. Which skills and talents and faculties are muliebral and which developing and possession and use of such muliebral qualities are one presencing of the numinous within a human man, with such a presencing necessary for that sinister-numinous balance which it is one of the aims of an Adept to cultivate and to live.

It is these qualities – and the type of character, the type of person they breed – that manifest the Adept and marks us as markedly different from the majority who apply to themselves, or to their beliefs, terms such sinister, satanist, and Left Hand Path, even though we ourselves are all those things and in many ways by our living define or redefine such terms.

For our Way is primarily esoteric and therefore is concerned with all of the following: (1) wyrd – the numinously archetypal; (2) with a type of learning that involves the arts of human culture, the Occult arts, and the pathai-mathos of Occult and exoteric experiences; (3) with developing certain faculties, such as esoteric-empathy; (4) with the sinisterly-numinous.

Thus, our Adepts are esoteric even when they are shapeshifting or living in the world of ordinary humans – such as when garnishing exeatic experiences or undertaking an Insight Role or living as an outlaw, a heretic, or are part of or leading a gang. Esoteric as not only in being secretive, but also as in learning, developing, esoteric skills and as in having within them a certain perspective, a certain knowledge, that places their own life and deeds into a wyrdful, an Aeonic, and thus into a Cosmic, perspective.

THE SINISTER-NUMINOUS

The term sinister-numinous is employed by us – part of our esoteric ONA-speak – to describe the living unity beyond the abstract, the lifeless, division and dialectic of contrasting/abstractive/ideated opposites. A division most obvious in the false dichotomy of ‘good’ and ‘evil’, and a division not so obvious in *denotatum* and thus in both Magian religions with their god, prophets, scriptures, and in occultisms and religions devolving around named ‘deities’.

As mentioned above, a knowing and then a living of the sinisterly-numinous is an essential part of the development, the breeding, the emergence, of our new kind, whether the individual be following the traditional Occult way of the Adept or using our newer sorcery

of the way of the tribe/gang/clan and the way of the lone adversarial O9A operative (the Niner).

For such a knowing and such of living of the sinisterly-numinous – and the personal learning, the pathei-mathos, that results – is the means to know, to live, to be, the natural balance, the Life, beyond abstracted opposites and all abstractions, and it is this natural, wyrdful, Cosmic balance, that is the quintessence of our new type of human being, and makes us and marks as a breed apart, as quite different from Homo Hubris and all other manifestations of human life on this planet. That the necessity of this knowing, this living, this type of learning, has been overlooked or forgotten by many interested in the Order of Nine Angles is both interesting and indicative.

To experience, to live, the sinisterly-numinous and then learn from such living, is easier for the Adept than it is for those using our newer sorcery, since the Adept has a structured path to follow, particular Occult rites, and more often than not some guidance from one of our kind who has ‘been there, done that’.

In terms of the way of the Adept, an experience and thence a wordless personal knowing of this living unity is the purpose of the Camlad Rite of The Abyss and of the living that precedes it, and forms part of the training of the Adept. Part of this personal knowing is of Wyrd, and thence of the Aeonian perspective beyond a personal destiny; a knowing, experiences, that move – that develop – the individual far beyond the attempted deification of the ego, the self, and beyond the hubris, arrogance, posturing, lack of self-honesty, and self-delusion, that are the basis of all Magian occultism, whether such occultism be described as RHP, LHP, or satanic.

This can be expressed in a simplistic, exoteric way, and which exoteric expression gives an insight into how those using the way of the clan or the way of the independent O9A operative might discover and then live the sinisterly-numinous. In brief, our Occult kind, our Adepts, have: (1) a type of pagan knowing and understanding of the natural world; (2) a certain sensitivity and empathy; appreciate such muliebral qualities in others, and thus appreciate, understand, women and their potential; and (2) a certain culture, where by culture here is meant the arts of life made manifest by living by our code of kindred-honour, having a living (and thus numinous) tradition, having self-control, self-honesty, having a certain learned knowledge of the Arts, literature, and music of their own ancestral culture, and having the all-important knowing of themselves as but one nexion between a causal past, their present short-lived life, and the wyrdful futures that will exist after their causal death.

Therefore one exoteric, and old, archetype which still usefully expresses something of the sinisterly-numinous for those of the male human gender is the chivalrous warrior of stories such as *Le Morte d'Arthur* but where the supra-personal ‘numinous’ element is not the religion of the Nazarene but rather our code of kindred-honour or something similar. Or, if one desires a more modern, heretical, and somewhat more accurate (but still incomplete,

imperfect) archetype, there are the warriors of the Waffen-SS, and what they were, of course, rather than what propaganda and lies about them have made them appear to be.

* * *



IN PURSUIT OF WISDOM

For thousands of years, we human beings have been aware – or could discover, for ourselves – a certain wisdom, a particular conscious knowledge concerning our own nature.

From Aeschylus to Sophocles to Siddhārtha Gautama, from the mythos of the *Μοῖραι* to the postulate of samsara, from the notion of Fate to the Sermon on the Mount, and beyond, we have had available to us an understanding of *Δίκη*: of how we human beings are often balanced between honour and dishonour; balanced between *ὑβρις* and *ἀρετή*; between our animalistic desires, our passions, and our human ability to be noble, to achieve excellence; a balance manifest in our known ability to be able to control, to restrain, ourselves, and thus find and follow a middle way, of *ἀρμονίη*.

For several Aeons, this understanding, this middle way, was of two essential things. First, of how such a middle way enabled us to avoid causing or contributing to that suffering which our own *πάθει μάθος* – our learning from the sorrows of personal experience – informed us was unwise because contrary to the natural balance (the numinosity) that such *πάθει μάθος* intimately revealed to us. Second, of how this balance – this self control – was preferable for us, as individuals, since to upset this balance – for example to go beyond the limits established by our ancestral customs – was: (1) to invite a personal retribution (or misfortune) from the gods; or (2) to invite punishment from a supreme deity; or (3) condemn us to be reborn again and thus have to toil yet again to obtain reward (karma) enough to progress in accord with the *bhavacakra*.

As Sophocles wrote, over two thousand years ago – *ὑβρις φωντεύει τύραννον*. That is, *ὑβρις* (hubris) plants the *τύραννον*, although the sense of *τύραννος* here is not exactly what our fairly modern term *tyrant* is commonly regarded as imputing. Rather, it refers to the intemperate person of excess who is so subsumed with some passion or aim or a lust for power that they go far beyond the due, the accepted, bounds of behaviour and thus exceed the limits of or misuse whatever authority they have been entrusted with. Thus do they, by their excess, by their disrespect for the customs of their ancestors, by their lack of reasoned, well-balanced, judgement [*σωφρονεῖν*] offend the gods, and thus, to restore the balance, do the *Ἐρινύες* take revenge. For it is in the nature of the *τύραννος* that they forget, or they scorn, the truth, the ancient wisdom, that their lives are subject to, guided by, *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες*.

Thus the knowledge that our pride, our arrogance, our uncontrolled desires, our lack of *σωφρονεῖν*, are the genesis of the disruption of the natural balance – both within ourselves, and exterior to ourselves.

Or, as Dante Alighieri expressed it in the terms of one particular mythos:

*The infernal Serpent; he it was, whose guile,
Stirred up with envy and revenge, deceived
The mother of mankind.*

The received wisdom was personal avoidance of the error of ὕβρις because we, we individuals and possibly our immediate family, would suffer: either in this life (by for example receiving bad luck, inviting misfortune, or having some tyrant foisted upon our community) or in some afterlife we believed in. Hence what we would now describe as ethical behaviour, for individuals – our control of our instincts, our desires – essentially derived from something supra-personal, such as ancestral customs, some belief in some gods, some faith in some supreme deity, or acceptance of some postulate such as karma or nirvana. In the terms of Christian theology, the belief being that we need to replace the guidance, the temptations, the guile, of The Infernal Serpent with the guidance, the love, of Christus Redemptor.

More recently, we human beings have committed a new kind of ὕβρις. Or more correctly perhaps, our ὕβρις has acquired a new form, new manifestations. That is, we have manufactured causal abstractions – ideals, ideas, *-isms* and *-ologies* – which we have identified with and/or striven to attain, both for ourselves, and for others; so that it has become apposite to write that causal abstractions are the genesis of suffering, for both ourselves, and for others. because such abstractions disrupt the natural balance of Life [ψυχή]: the life within us, within other sentient beings, and the Life that is presented to us as Nature, leading thus to a loss of ἁρμονίη. This kind of ὕβρις also plants the τύραννος, but the impersonal kind of τύραννος that lives in the practical implementation of such abstractions, internally and externally – so that, for instance, we allow ourselves to become subjects of some *-ism* or some *-ology* (whether described as or deemed to be political, social, or religious) or we become actual subjects of some impersonal entity such as a State, controlled, constrained, by laws, taxation, and the ever-present threat of the use of force by the ‘officially appointed’ minions of such an entity, so that such an impersonal entity has, in all but name, usurped our older gods, our Μοῖραι, our God, our karma.

Thus, the reality now is often of either (1) obedience to the *dictat* of some entity such as The State, our government, or the mandates of some supra-national body such as the United Nations, because to dissent would render us liable to punishment; or (2) a belief in – an acceptance of – such entities as the provider of ‘good fortune’, of ‘justice’, and of prosperity, for us and our family.

Here, the threat of exterior, practical, punishment – the always present threat of imprisonment, the use of force against us by such entities as the Police, and ultimately the armed forces – has largely replaced the interior threat we hitherto might have imposed upon ourselves by our acceptance of such things as retribution from the gods, or punishment from some supreme deity. That is, ethical behaviour, for individuals still essentially derives from something supra-personal involving an *us* and *them*, the others.

THE PURSUIT OF WISDOM

Despite these approaches, ancient and modern – that is, despite the ethical behaviour these two approaches encouraged and even demand, or tried to encourage – human beings, *en masse*, do not seem to have significantly changed. Thus, the world is still replete with individuals who cannot control their desires and who thus commit dishonourable deeds, the error of ὕβρις. For every minute of every day, year following year, human beings

are murdered, brutalized, bullied, raped, injured, tortured, humiliated, abused – just as deception, theft, robbery, fraud, and malfeasance, occur with monotonous regularity.

The world is still rife with bloody murderous conflict, except that new causes of conflict have been added to the ancient ones of personal greed, personal dishonour, and the desires of some *τύραννος* or other. For the new entities that we have manufactured – such as nation-States – have themselves caused suffering, of a magnitude arguably greater than caused by some *τύραννος* and far greater than could be caused by individuals unable to control their dishonourable urges, their greed. For example, conflicts between the modern nation-States of the West, and internal conflict within such States, have resulted in the deaths of an estimated one hundred million human beings in just over a century.

Thus, it seems as if the ancient wisdom of *Δίκη* has remained the preserve of a minority, and thus that the accumulated *πάθει μάθος* of millennia – manifest in such things as literature, Art, music, ancestral culture, and spiritual Ways of Life – has little or no relevance for or been a significant influence upon the majority, even in those modern States which have had, for nigh on a century, compulsory education for children.

Since murderous conflict, the error of *ὑβρις*, and a lack of reasoned judgement, and thus suffering, remain – despite a variety of middle ways over millennia to divert us from such things, and despite numerous individuals over millennia, in their own ways, understanding *Amr bil Maroof wa Nahi anil Munkar* – it is perhaps pertinent to consider if there is, or might be, a better expression of that wisdom, that particular conscious knowledge, concerning our own nature and how we might find and express that balance which enables us to restrain ourselves and avoid the error of *ὑβρις*.

That is, is there a Way which does not mean or imply a belief in some ancient mythos, or demand of us some faith in some supreme deity and some afterlife, or involve us in obedience to some supra-personal entity whose authority ultimately derives from the threat or the use of force or acceptance of some suffering-causing *-ism* or *-ology* whose nature is enshrined in the cliché that the abstraction of happiness, the abstraction of the welfare, the abstraction of the security, the abstraction of the prosperity, of the majority is more important than the fate of some individuals, and that thus for such abstractions to be obtained, in some (mythical) future the suffering of some or even of many individuals is an ‘acceptable price’ to pay?

In brief, a Way which does not of necessity involve us in considering matters as we have hitherto almost invariably done: by whether or not we, as individuals, are rewarded or punished (in this life, or in some believed in afterlife). That is, which does not of necessity posit some personal abstraction for us to accept or believe in – be such an abstraction some personal prosperity or some peace (in this or some next life such as Heaven or Jannah), or some supreme deity, or some notion such as nirvana or even some mythos such as *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες*.

For such things – and the middle ways derived from them in the past – are, correctly appreciated and thence understood, only pointers toward a deeper truth, which is that of the error of the self, and an error revealed by the nature of the causality implicit in this

individual desire to seek some reward and avoid punishment, or, in Buddhism, avoid the periodicity of samsara.

Even in Buddhism, where this truth concerning the self has been discovered, revealed, in a rather rational manner, the practical reality for the majority is of *individual* striving, and the assumption of a goal for individuals. Hence the reason of the individual doing what they do – meditation, giving alms, striving to avoid causing suffering, for example – because they themselves seek liberation, nirvana; because they are concerned about *their* karma. Thus there is still a judgement based on the concept of individual reward. Hence, also, the striving for a posited goal, a striving exemplified by the *bhavacakra*.

THE ERROR OF THE SELF AND THE NATURAL BALANCE OF EMPATHY

The error of the self is the error of a simple cause-and-effect predicated on the separation of living beings and upon a separate goal which the separated individual could attain by a given causal process.

Thus, and for example in Buddhism, the goal is nirvana and the process the Eight-Fold Path; in Christianity the goal is Heaven and the process is acceptance of Christ as Redeemer; in Islam the goal is Jannah and the process is complete submission to Allah (and acceptance of Quran, Sunnah, and Shariah); in Hellenic culture the goal was *ἀρετή* (and thence a good place in Hades) by means such as avoidance of *ὑβρις*. In modern times, for the plethora of agnostics and atheists, the goal is happiness/prosperity by means such as The State, whether actively or passively accepted.

This assumption of self – of the separation of living beings, and such a causal process – is inherent in most if not all hitherto spiritual Ways which posit and require a praxis, and in the modern abstraction of The State, and also forms the basis of the ethics deriving from such Ways as well as the ethics of that modern abstraction. That is, either (1) The State defines what is moral, by means such as enforceable laws, or (2) such spiritual Ways posit what is moral based on their particular given goal and their given causal process and praxis of achieving that goal.

Why is this assumption of self an error? Because of empathy, which uncovers the nature of Being and beings that has hitherto been obscured by such spiritual Ways and by abstractions such as The State. For empathy – the innate (if still little used and underdeveloped) human faculty of *συμπάθεια* [*συν-πάθος*] – reveals the separation of living beings for the assumption, the limitation, it is.

For empathy reveals the *a-causal* nature (the numinous nature) of living beings – and the nexions that they are to Being, thus establishing a human ethics independent of the hitherto assumed cause-and-effect of separate human beings striving for some assumed goal by means of some given causal process.

Empathy thus establishes a new (or possibly a re-expressed older) understanding of our human nature – both existing and potential – and a new (or possibly a re-expressed older) knowing of how we might avoid ὄβρις and thus the suffering that ὄβρις brings. This understanding and knowing is of the numinous manifest in the indivisibility of living beings: of how the joy, the pain, the sorrow, the suffering, the very life, of what has hitherto been causally perceived as *the-separate-others* is in essence our joy, pain, sorrow, suffering, and life. For this, this natural balance, this ἀρμονίη, is what empathy, in the living moment, reveals – or rather what empathy by its very nature naturally and wordlessly and effortlessly moves us toward: what empathy brings-into-being.

Hence the empathic human being avoids Al-Munkar (and thus avoids causing suffering), and inclines toward Al-Maruf, just by being human – by using the faculty of empathy in the same way the faculties of sight, smell, taste, touch are used. That is, naturally as wordless perceptions of what-is, and not of what is assumed or believed. There is thus no naming and no ideation necessary or involved in this use of empathy; only a living in the transient moment. For it is not correct to give names to – to denote by names and terms – some-things, some existents; since such naming, such denoting, implies the causality of separation between subject and object, and it is this causality that empathy transcends.

There are therefore no given or assumed causal means – no techniques, methods, or teachings, no praxis, no texts, no faith in some-thing or some-one – as there is no goal, assumed and/or to be striven for. There is only empathy, and its development and use: only the empathy of the living changeful transient moment, and *us-as-Being* (The Numen, the acausal Unity, The Cosmos) presenced, temporarily, as one living nexion (one being) on one planet orbiting one star in one Galaxy.

How then to develop, to cultivate, empathy? By letting-go of all abstractions (all *-isms* and all *-ologies*). By ceasing to denote living beings by causal terms but instead perceiving them wordlessly in the moment of our perception. By ceasing to prejudge other human beings, either by some outer perceived form/appearance or by some assumption or assumptions manufactured or made by others – and instead relating to them as hitherto newly-known beings in the natural immediacy of the moment of our meeting with them. By placing ourselves in The Cosmic Perspective – that is, by an acceptance of ourselves as but one fragile fallible microcosmic nexion only temporarily presenced on one planet orbiting one star in one Galaxy in a Cosmos of billions of Galaxies. This is the essence of wu-wei – a knowing, a feeling, of Being; a knowing, a feeling, of The Numen, the acausal Unity, the Cosmos itself; and a knowing, a feeling, once described in that ancient wisdom termed Tao, and yet which even then, as now, could not and cannot be described by or contained within that one, or any, particular term.

* * *

H E L L O

Tales of strange creatures, occurrences, and sightings persist from the first days of man until today. To discard them out of hand is foolishness, as is to believe blindly.

But for those that seek out the Dark, you will see horrors which will shatter your human mind.

There was once a time when Man understood His place in the universe. But things change. Always changing. Though, even in recent history there have been those that have understood. However, such individuals' wise insight is turned to examine the mundanity of nature rather than its unexplainable qualities.

What waste.

The bulk does not understand, will never understand. There is only fear and blind denial. Even when faced with old "truths" the human mind shuts itself off and the person attempts desperately to find any mundane explanation possible to retain "sanity."

Sanity. A creature wholly wrought of comparison and worthless society.

Only those bold enough to search in the dark, blind and senseless, will see the old "truths."

You will see, and you will understand your place. You will experience feelings so powerful and varied that you will be unable to assign words to describe the experience.

And then it will all End.

WHEN I WAS ONE – AND – TWENTY

Private William Lloyd-Jones took his seat in the ballroom, and waited for the recital to begin. On that late Sunday afternoon of 1915, the grounds of the estate were glowing with the pre-echoes of Summer. On the walk to the main house, he had caught sight of his first swallow of the year diving over the lake, and he passed a few moments of thought by the lime trees.

He recalled a meeting with Lydia, his intended beloved, in a teashop on the outskirts of a hamlet some miles away over the Black Hill. She had enquired as to why he always seemed burdened with such a deep melancholia. He had made some facile reply about it befitting his aspirations to become a poet, but in truth, he could find no genuine answer to give her.

Was that meeting before Ypres, or since returning on leave? Recently, he felt as if he had just woken from a long black sleep.

William sat amongst the audience of locals, vaguely contemplating the swaying boughs of his favourite cedar tree through the long ballroom windows. A jay flitted across the garden. He felt then a sudden foreboding as he struggled to piece together recent events. He could not recall returning to his cottage in the village a few miles away.

His cousin Bethan, attired in a glamorous yet understated ball gown, walked towards the piano to polite applause. The accompanist was a lady he did not recognise.

Bethan began by singing Somervell's 'A Shropshire Lad' cycle. Her voice had never sounded more beautiful, and was now possessed of some new and subtle unearthly quality which cast William's mind back to France; to the wraiths of yellow mist billowing from the German front lines.

While Bethan sang, she would sometimes meet his gaze, but her own eyes seemed to look through him; or rather, perhaps she saw deep into a place within him where he ceased to be...

With a growing anxiety, William looked from his cousin to the accompanist who sat so very focussed, her side profile obscured by cascades of black hair.

*Still hangs the hedge without a gust,
Still, still the shadows stay:
My feet upon the moonlit dust
Pursue the ceaseless way.*

Was he really on leave, or was he in the midst of dream? He remembered the gas, and his own blind stumblings from the trench, asphyxiated, amidst snipers bullets...

Around his cousin's neck hung a black pendant very similar to the one she had given him on that night of the Spring Equinox before his departure, and he experienced then the same intense confusion of feelings. He recalled the tower from where he had looked out to his beloved Welsh hills, while Bethan sang Schubert's '*An den Mond*', and then had kissed him...

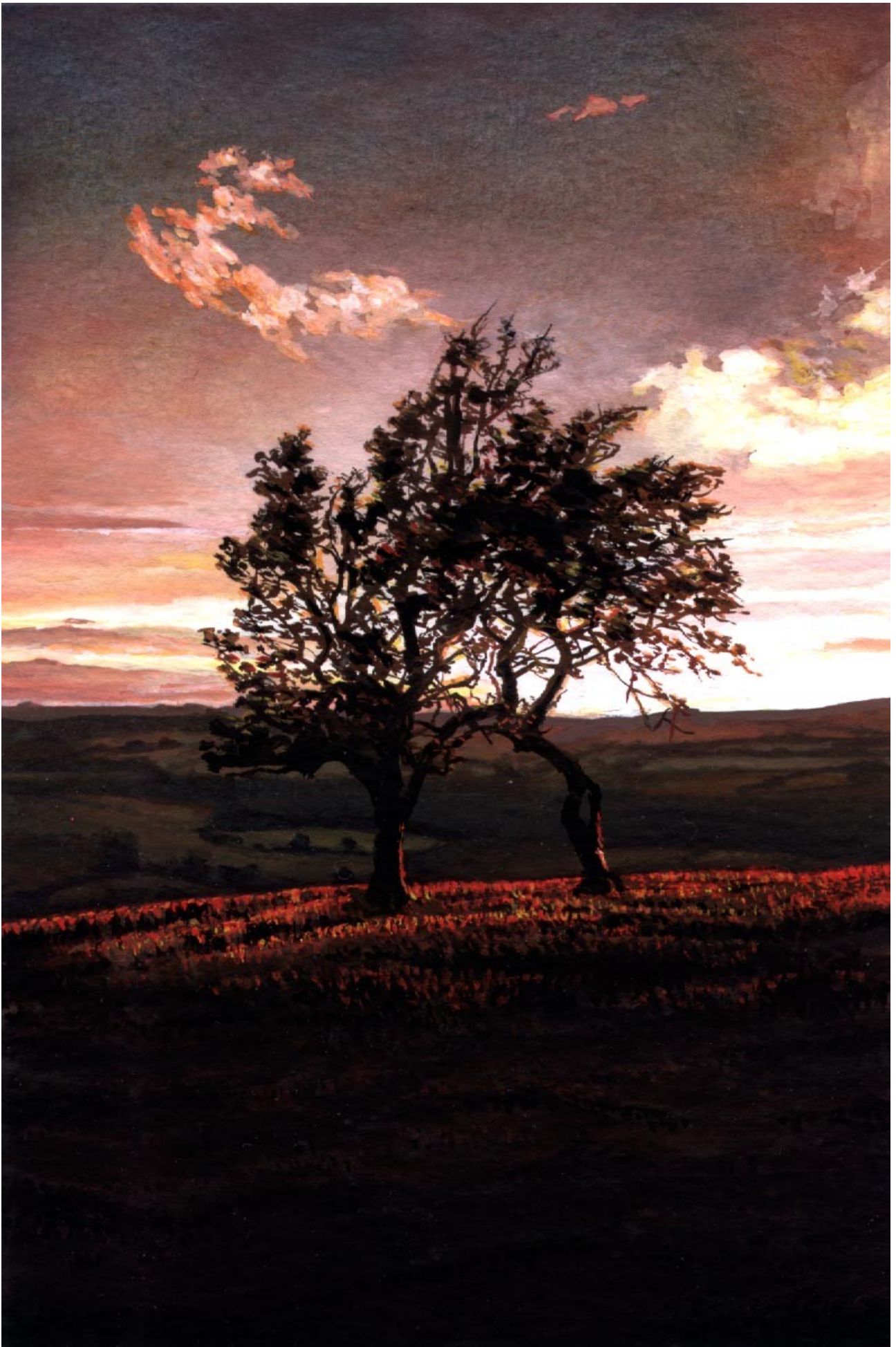
The recital came to a close, and William rose awkwardly to his feet to applaud. Perturbed, he reached for the pendant around his neck only to find it missing.

As she walked through the audience and before leaving the ballroom, Bethan turned to briefly but graciously talk with a few of her admirers. And then the darkening yew hedges of the garden enveloped her and she was gone from sight with the accompanist following, head bowed and face obscured.

Twilight had fallen when William staggered outside, hoping Bethan would be waiting for him, but somehow knowing that she would not be.

As his memories ebbed away, he entered the blackness of the woods where once he had walked with her. Summer was born in that moment.

* * *



G R E Y M O O N

There was a grey owl hooting in a large Ash Tree under a grey twilit moon which I saw. Seven large branches were there all together, and from each there grew three large cinereous Samaras. I climbed onto the first branch which stretched towards the full moon to pick its noctulian fruit which hung from their branches like bats. When half way up the first branch, I looked down and saw a Buddha seated at the base of the trunk deep in zazen. He had on himself a grey robe, facing the huge trunk.

He said to me quietly without looking at me: “What do you see on that tree Upasika?”

I said: “21 Grey Devatas growing on this tree. But they are not real Tathagata.”

“How so?” The Uttamapuriso asked me.

“So I have heard it explained to me. That such things as Devatas are not real in the sense that you and I and this tree are real?”

“The tree is real, but the fruits are not Upasika?” He asked.

“The fruits are only archetypes that grows out of the Mind which is this tree Tathagatha, so I figure.”

He asked: “What do you see when you perceive this tree Upasika?”

I answered: “A trunk, branches, and leaves. Things of causal substance. In this tangible world, that which is beyond the Natural is not real Tathagata, so I assume.”

“It takes more than a trunk, branches, and leave, to Make a tree Upasika. There is the root system you do not perceive, and there is the entire earth the roots are attached to you forget to perceive. In a sense Upasika, a tree is a system which is composed of the earth, its root system, and what exists above ground. Thus you only see the tip of the causal iceberg Upasika. Trees grow from out of the dark chthonic world, and decay back to the darkness from which they came. You only see the causal fruits of a greater, more fundamental reality. You are yourself only a fruit of that tree Upasika.”

When he had said that, I looked at my legs which straddled the first branch I was on, and they had become branchlets attached to the tree. I began to ponder on my own Nature and where my roots went.

I said to the Seated One: “I suppose this tree isn’t as real as it seems Tathagata. On a quantum level, its fundamental parts is a flux of energy, waves and such like. Which energy

has its own mysterious and unknowable source. Mind, I suppose has its roots deep in the Collective Unconscious, Tathagatha. I guess I am a mere fruit of this tree.”

“Therefore...?” He urged.

“Therefore, this causal reality is merely the tip of a triangle, or a point of convergence of a much greater and unseen base. Thus it is not entirely accurate to believe that what causal world I observe is the only Real and that it is not in itself a foundation of itself. Perhaps it is more accurate to say that this world of experiential substance is a causal fruit of the wrydful weaving of acausal darkness and unseen energy Tathagata.”

He said to me as he was pointing to the trunk of the tree: “This trunk of this tree – which you are a living fruit of – is a nexion. What acausal substance, force, energy, archetypes, and such passes through this nexion temporarily assumes causal substance. In the same sense that you yourself assumed your corporeal substance through the nexion of an umbilical cord. Thus, as you yourself had your beginnings and origins in a Living and motherly source on the other side of your cord; so do all things in the causal world have their primeval Cause in the unseen realm on the other side of these nexions, Upasika.”

Thus I reflectively asked: “So these 21 Devatas are both archetypes and living entities at the same time, with their reality being rooted in the Collective Unconscious and the Acausal realm beneath this causal world? And they intrude into this experiential realm through apertures, as light passes through optical fibers? We only see the end of a much larger system, and not the beginning source and cause. I suppose to believe and see the causal as the only Real is to see things backwards Tathagata.”

He asked me in return: “What do you call a winged seed of an Ash Tree Upasika?”

“A Key Tathagata.”

“And so you have Unlocked a mystery Upasika.”

And when he said that I turned into a Spinning Jenny and fell from the tree, twirling softly and slowly to the moisten moon lit ground, thinking to myself how grey the moon was this night. And I took root. *Aperiatum Terra Et Germinet...*

* * *

ALCHEMICAL SEASONS AND THE FLUXIONS OF TIME

INTRODUCTION

Most of the following axioms and brief elucidations form part of the Camlad aural tradition that was, some forty years ago, incorporated into the esoteric association The Order of Nine Angles. The remainder are my own elucidations and development of the tradition, with some of these elucidations of mine using the terminology and ontology of causal, acausal, and nexions.^[1]

In the text *Auf dem Wasser zu singen: Yet Another Interview with Anton Long* – first distributed 114yf/2003eh – I briefly mentioned alchemical seasons in reply to a question asked of me:

“An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic... There are also, of course, Cosmic alchemical seasons, some of which we know – in terms of their beginnings and their ending – by various observed astronomical events, often relating to star or planetary alignments...”

Both before and after the distribution of that text – as now, and especially since the publication of *Naos* in 1989 ce – there was and is much speculation about, and some misunderstandings concerning, alchemical seasons; speculation and misunderstandings which this new text should go some way toward dispelling.

The particular/peculiar numbered layout of the axioms and elucidations in this text is my own, and which layout is much less formal in the section concerning Alchemical Seasons, since there I have often simply recounted or retold the aural tradition itself. The particular/peculiar numbered layout was originally employed by me, decades ago, as a personal *aide-mémoire*.

I have included an un-numbered section of my own devising which gives some explanation of alchemical seasons.

It should be noted that by *alchemical* here is meant the esoteric science associated with *azoth* and other such esoteric ‘things’. This is the science of the changing/alteration/understanding of living beings, and other substances, by a symbiosis/interaction between alchemist and such beings/substances. Which is ‘the forbidden alchemy’ of some Occult traditions, and which type of alchemy, and such symbiosis, has been the subject of, or mentioned in, several ONA MSS during the past forty years. For instance:

”The secret of the Magus/Mousa who lies beyond the Grade of Master/LadyMaster is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, azoth, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens – it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna bringing Exaltation. Whomever takes this Elixir will live immortal among the fiery stars...”

Which in essence means that “from the double pelican comes Azoth”.

One particular example of such a symbiosis – of such alchemy – is the esoteric ‘perfume’ Petriochor [qv. *Sinister Tradition - Further Notes* published in Fenrir Vol.3 #2]. The production of this ‘perfume’ during a particular alchemical season is difficult, and takes a certain duration of causal Time, but what imbues the final product, after distillation, with esoteric worth – with acausal energy/the sinisterly-numinous – is the interaction/symbiosis that occurs between the alchemist and the substances, and which substances are all part of the living being that is Nature..

TIME

1. Time is Numinous^[2] – that is, of living beings, and thus biological not linear (of-causality). Therefore Time cannot be re-presented or measured by a fixed causal calendar, solar, lunar, or otherwise.

1.1 Thus, Time varies according to Physis. That is, varies according to the nature, the character, of the living entity that manifests – presences – it.

2. There are a variety of different species of Time.

2.1 Thus, our species of Time differs from that of the other living entities/beings/emanations, Earth-dwelling or otherwise.

3. Time is a Fluxion^[3]. That is, Time is already inherent in living beings, part of their physis.

3.1 Each living being has a Fluxion appropriate to – which represents/manifests/presences – its physis and thus which is appropriate to/manifests its type/species of life.

3.1.1 Thus, linear time – as measured by a fixed causal calendar and/or as defined by such things as the ratio of distance and velocity of a physical object – is Appearance/Abstraction not Reality.

3.1.2 Such linear time thus re-presents only the causal physis/nature of material objects/matter and thus manifests the physis/nature of the causal.

3.2 A Fluxion manifests what is a-causal. That is, how a particular living being changes/develops/manifests.

3.2.1 A Fluxion has an outer (exoteric) appearance and an inner (esoteric) nature/physis.

3.2.1.1 The outer appearance is how the being is perceived to change/develop/grow/decay.

3.2.1.2 The inner nature is how the being may, might, or could, change/develop/grow/decay by the use of traditional/esoteric/alchemical arts/skills.

3.2.1.2.1 A knowing of this inner nature is a gift of the Rounwytha.

3.2.1.2.1.1 This gift can be cultivated by the development and use of esoteric-empathy.

3.3 Since Time is a Fluxion, and alchemical, a Rounwytha may be able to alter/change/manipulate/weave Time.

ALCHEMICAL SEASONS

4. An Alchemical Season is a means of measuring/determining/knowing fluxions, and thus a means of knowing living beings and how they change or could be changed,

5.1 Thus, an Alchemical Season is often what is the best/appropriate 'season' to know/get-to-know/celebrate particular emanations presented to us as living beings, or particular collocations of such beings, and/or the 'season' to initiate a particular change or changes.

6. This 'season' varies according to the nature/species/type of being/living-entity/emanation, and often differs from individual emanation to individual emanation of each type/species.

7. Knowledge of Alchemical Seasons is both traditional/aural and found/discovered by each Rounwytha.

8.1 It is for each Rounwytha to determine the veracity or otherwise of such aural tradition by their own personal knowing.

9.1.1 This knowing derives from esoteric-empathy.

10. One such collocation of emanations/living-beings is Nature.

10.1 This particular collocation contains a wide variety of types of being.

11. Another such collocation of emanations is the Cosmos.

11.1 This particular collocation contains entities/life having acausal emanations/acausal-being, entities having causal-acausal emanations/being, and entities manifesting causal emanations (a causal-being).

11.1.2 Acausal-causal beings/emanations are nexions between causal and acausal.

12. The beginning and the ending of certain Alchemical Seasons are often associated with, or intimated by, certain observed natural or cosmic phenomena.

12.1 These associations and intimations are often locale-dependant and usually subject to Cosmic and Aeonic drift.

12.2 Such observed phenomena include those connected with Nature and those connected with 'heavenly bodies', that is, with the Cosmos.

12.2.1 Those connected with Nature include the behaviour of Earth-dwelling living beings, sentient and otherwise; the fluxion of Nature's seasons, and certain patterns of or certain phenomenon of 'the weather'.

12.2.2 Those connected with the Cosmos include the observed rhythm of star-collocations (constellations); the occultation of Sun by Moon, and of certain stars by Moon; the observed rhythm of observable planets; and the first rising of certain stars above the horizon of the Rounwytha as determined by the fluxion of Nature's seasons.

12.3 Such associations with observed natural or cosmic phenomena do not mean or imply that such phenomena cause or are the origin of the changes, the fluxion, of living-beings.

12.4 Associations/intimations connected with Nature are sometimes known as Earth Tides.

12.4.1 Associations/intimations connected with the Cosmos are sometimes known as Cosmic Tides.

13. Certain Alchemical Seasons form the natural calendar used by the Rounwytha.

THE NATURE OF ALCHEMICAL SEASONS

It will be thus be seen that Alchemical Seasons are of various kinds, and serve or may serve different functions.

For instance, certain Alchemical Seasons are and were how the Rounwytha determined – knew and understood – the changes of Life around them. That is, how they reckoned Time, and the fluxions of Time that were made manifest as living beings – for instance, the life, the ailing, the foreseeing of death, of humans; and the natural rhythms of Nature and the Cosmos.

This knowing ‘of propitious times’ aided, and often enabled, their sorcery; their use and manipulation of certain energies – emanations, or fluxions – for a variety of purposes, as it also enabled them to use their skills in respect of such matters as ailments and their cures.

For example:

”A certain knowledge of herbs was/is a useful Rounwytha skill, and some of this knowledge could be, and sometimes was, acquired from an older Rounwytha. But in essence such knowledge is a knowing arising from the development and use of skills such as esoteric-empathy so that such learned knowledge (causal knowledge) would only and ever compliment the personal knowledge (the acausal knowledge) such skills imparted. Esoteric-empathy, combined with the ability of intimation, would enable the nature, the character [the physis, the essence] of living-plants to be dis-covered and thus their personal qualities known and appreciated. Similarly, a knowing of what might ail some person is, for the Rounwytha, just such an acausal knowing – arising from employing the skills, abilities, and qualities, of a Rounwytha, and not something learned from someone else or from books.

Hence, the Rounwytha needs no props, no outer causal forms, no esoteric ceremonies, rituals, chants, or whatever. They just are – they just are uniquely themselves, with their gifts, their abilities, their foibles, their knowing and their skills.”

- The Rounwytha Way - Our Sinister Feminine Archetype

Like such skills, the calendar of the Rounwytha – their weaving of the seemingly disparate fluxions together, their accounting of fluxions – was derived from their personal esoteric-knowing, their empathy with the beings of Nature, with the being of Nature, and with the being of the Cosmos, and by their connexion to their local rural community. That is, of those whom and that which, they personally know, and of that which they personally observe and experience.

Thus – given that the Rounwytha tradition was germane to a certain area of what is now known as Britain – some of the most important alchemical seasons, and thence their seasonal (‘yearly’) calendar, were those connected with the flux, the rhythm, of Nature where they dwelt, since the season of daily and communal and local life – the life of small, rural, kindred, communities where the skill and knowing and advice of the pagan Rounwytha found favour and was often relied upon – would be one where such matters as the seasons of growing and finding food were important, as were the stages of life of an individual, as were certain celebrations and propitiations.

The favoured ‘time’ in Spring, for instance – the traditional seasonal time of sowing, seeding, and planting – would be known, discovered, locally by the Rounwytha using their skill, their empathy, and, being a fluxion of Nature in their locale, such a favoured ‘time’ would in its arrival vary from year to year. Similarly with the seasons beginning/ending with what are now known as Summer and Winter Solstice, the longest and the shortest days in such northern locales. They would not be found – ‘known’ – by some causal calculation or by watching the Sun alignment with some stones in some circle (or whatever) but rather would be what they naturally are, which is mid-Summer and mid-Winter, and which vary according to when Spring arrives, and Summer arrives, and Autumn arrives in a particular locality.^[4]

Similarly with a celebration such as The Gathering, which would mark a successful harvest:

”The celebration – the gathering, remembrance, and feast – that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock

were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities. Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.”

- Denotatum - The Esoteric Problem With Names

What all this means is that Alchemical Seasons are a way of ‘seeing’ the world; of understanding, knowing, Nature, ourselves, and the Cosmos. Of understanding our various connexions. As well as a knowing of when certain actions, activities – such as sorcery – may have a better chance of success, given how such actions, activities, are just aspects of the flux of Nature, of Life, of the Cosmos: are emanations of our own microcosmic nexion. Or Alchemical Seasons reveal when it is wise – a balanced deed – to celebrate some-things.

There is thus a very pagan – a quite natural and traditional – way of knowing devoid of linear, limiting ‘time, and devoid of abstractions.

* * *

Notes

[1] My elucidations are mainly of terminology or word-expression. Thus, I have substituted some old/vernacular/obscure and occasionally alchemical terms for Greek or later English ones, a case in point being my use of a Greek term such as Physis. I have however retained several older terms. My axioms are as follows: 3.1.1, 3.2, 3.2.1.2.1.1, 9.1.1, 11.1, 11.2

Incidentally, as mentioned elsewhere, Rounwytha – as its etymology makes clear – was just a local, dialect, word for a type of hereditary sorceress: for ‘the wise, cunning, woman’ of British myth and legend.

[2] Despite the now common belief that the use of the word ‘numinous’ is fairly recent, deriving from the writings of Rudolf Otto, its first occurrence in English – so far discovered – is in a religious tract published in London in 1647 ce, entitled *The simple cobbler of Aggawam in America. Willing to help mend his native country.* The author, Nathaniel Ward – a scholar at Emmanuel College, Cambridge, an English clergyman, and a Puritan supporter – emigrated to Massachusetts in 1634 ce.

[3] The term *fluxion* dates from the sixteenth century (ce) and implies both a change that occurs naturally and one that arises from or because of itself, i.e. an effluvium.

“If the fluxion of this instant Now Effect not That, noight wil that Time doth know.” John Davies: Mirum in Modum, 1616 ce. John Davies was a scholar at Queen’s College, Oxford; an antiquary, and a professor of Law.

[4] Exact causal calculations of such phenomenon were irrelevant to such ancient rural communities, and the belief that they were important or necessary is just retrospective re-interpretation and the projection of modern causal abstractions onto such communities. Such communities did not dwell in a world determined by fixed, measured, durations of causal time; but rather by fluxions. By the natural flowing of a living, numinous, Time which dwelt with them, and within them and their own local communities. Thus their work began when it began, and ended when it ended, determined by weather, daylight, what needed to be done, or what was required, in that particular fluxion, that ‘season’. Thus their ‘year’ was marked by the flux of seasons, so that for example they might refer to their age in terms of how many harvest gatherings they had known, or how many Summers had past since their birthing.

It was that other un-numinous world – of empires, of tyrants, of kings, of governments, of abstractions, of planning and supra-personal organization – which brought fixed, measured, durations of causal time as a means of control and to unnaturally apportion life and living.

” LA TRISTESSE DURERA TOUJOURS ”

I wish I could tell you now, as you told me of your own pain
- Your own abyssal, daemonic visitors, bringing cut flesh -
Of my unstoppable tears in a damp, grimly sequestered room
As a dearest life fades from me

To selfishly, maybe, touch an unwanted nexus
To bring a closeness unwanted, secretly or in another guise
But always illusion

The cold daylight brings sad acceptance of your indifference
And I see the greatest skill lies not in hammering the world out of one's will

Why is it, you and the Land seem as one
Why you – embodying the sacred logos of my dark, twisting existence
Why you – after all the years of fire and storm, to bring me here
To a wilderness and a closed door?

Is your beauty that memory taken root at my beginning
A Demoneess who watched over my birth?
She through your eyes has led me towards the truth of seclusion,
The sand of your life running through my unclenching grasp

The black mirror on my wall speaks:
There can be no such works without the pain you now feel
That is your curse and your blessing
Your acausal gift and your mortal punishment

Yes, I have some mask of years and of image:
I am the artist moved by the dialectical change
Which manifests the type of Change that the Cosmos inflicts on us
And sometimes we upon ourselves.
And so I take up my pen

But a ghost of a magpie sits in the hawthorn tree outside my window
Ghosts of frosted leaves beneath my feet, ghosts of late autumnal walks,
The wraiths of a life together
And I am simply left here, alone, wondering of its meaning

Nights bring a resisting of a demonic future, and a skillful repression
For you are not the you
Not the one for the Knight who hangs from the tree

Dark hair, dark hills, ghosts, oblivion:
All is ethe, sealed by some beautiful lock
But the lock is patterned, but the the lock is black

I am not your answer

But I am not my answer

H E L L O

Of all of the most wonderful things to be seen in this world, the best of them lay in the periphery of the worldly, the superficial, the mundane, the worthless, the duplicitous, wretched, horrid, loathsome, hated, despicable, sickening, vapid reality which humanity clings to.

Pardon me.

But, in the corners of the eye lay unknown gems amidst the refuse. Those flitting shapes humanity unconsciously assigns to the readily explainable, acceptable normalities of the social world which haunt us, leaving us with a vague fear that begs our eyes to close so very tightly when the lights are put down for an evening's rest and not to open again until the reassuring light of the morning dispels the possibilities of the Darkness.

What waste. What ridiculousness.

Open your eyes and use the wondrous capabilities of this fantastic organ. As you goes about your evening hygienic rituals, I suggest you pay indirect attention to the cold black of the hallways waiting outside the door. Wait for the inevitable thing, out of place with the characteristic stillness of the night, swiftly passing by to unknown destinations.

But do not acknowledge it.

Do not. Do not. Do not.

Some things are best only seen and not interacted with in other ways.

For in seeing that which believes itself unseen, awareness comes with the most severe of consequences.

Oh, yes. So severe.

Do behave.

Look, but do not touch. Or speak. Or taste.

Only then, perhaps, will you hear. Faintly on the first occasion, but on every occasion thereafter impossible to ignore. Even as they stand, now so clearly, leering at you from the Darkest corners of your safest, most sacred havens, do not acknowledge their presence.

Be content to observe.

Yes. Content.

Such contentedness is the only barrier against their predations.

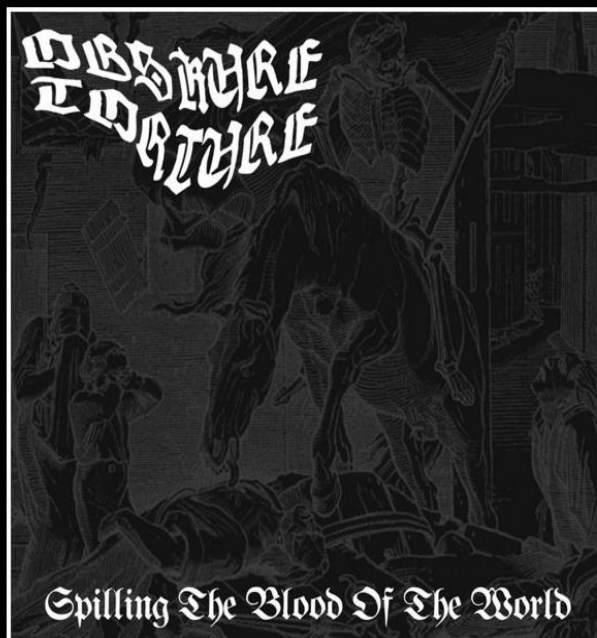
If you can do this, if one can stand the temptations of the Darkness and control one's primordial self, perhaps then you will be prepared.

Prepared.

For more.

Much more.

From the DARKNESS pool beneath the moon...



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S A T A N ' S P R O V I D E N C E

RESISTANCE IS CRITICAL

Each of our perspectives is built on a platform of memes that comprise our entire worldview, as are the ideas and actions that flow from it. As we experience many of these memes are altered, expressed through a similarly altered worldview and the actions that might flow from that. An ebb and flow of abstractions that is effectively the god of this world, as we experience it.

How free are any of us, really? Free to choose what we prefer surely but do we own our preferences? If anything can be called a fact it is that advertising works. Ideas repeated get into our head, shape us, become our own. And although everyone that prefers Coca Cola to the no name brand will tell you it is a matter of their own personal choice, that Coke just tastes better, it can't but be wondered if there isn't better tasting soda on the market. So it is with all we believe, including those things thought of as foundational. What most identify as 'themselves' is naught but a web of externally introduced causal abstractions.

This flow of what is orthodox, what is accepted and most oft-repeated is what comprises the 'right hand path' for all intents and purposes. The greater good is greatest. Human life is sacred. Be monogamous. 'Higher power'. Nuclear family. Prepackaged 'success'. Being a 'good' person, and a prefabricated definition of what that means. National pride. Love democracy, spread democracy, nothing can be better. All that is accepted and embraced, and almost expected of you to believe, represented by the abstraction of the nazarene monotheism that powered the worldviews of those that built and continue to build our societal omni-memplex.

So then, if one is to accept the mechanics of Western society is built and rooted in the Judeoabrahamic, who better that their own named adversary to represent the causal structure of active resistance, of what is antinomian and heterodox.

Satan's providence is indeed to figurehead the journey of sinister experience, to move against, not just in spite of, but directly against the enshrined, to identify the limits that have been put into you, and through the fire, through practical sinister deeds, shatter them. Doing, acting, manifesting evil. Presencing the dark. For what is evil but for your own limitations? It is the nature of the human mind to defend its boundaries, and this is why some boundaries can only be eliminated by crossing them. Think of this in terms of what one thinks one 'would' react in any given situation versus how one actually reacts. They are often drastically different. Mindspace, however vast, can only take you so far.

The providence of Satan then, it could be said, is a move away from belief, away from hypotheticals, a process of shaping those that represent him as their transgressive paths themselves give him strength. His providence lay with those that make the choice to resist rather than rationalize. His fire is such as it burns away the abstractions that cloak our acausal essence. Satan is the spirit of identification and elimination of limitation.



ANTICHRIST, THE BLACK MASS AND THE FOUR WATCHTOWERS

“Antichrist” is of course Vindex. This person – who at the time of writing may not be born yet – will be or will become a causal earthing of the Sinister forces to be unleashed *en masse* at the Return of the Dark Gods. The importance of Sinister magick in the bringing of Vindex cannot be understated, for without the work of Sinister Adepts, it is highly unlikely that the forces required would be earthed at all – or at least earthed in an effective and timely way in terms of destroying the growth of the Magian World Order.

Thus the continuing importance of traditional rites such as the Black Mass. Despite the cultural decline of the Nazarene religion, this rite remains the quintessence of aeonic Satanism due to the recent esoteric revival of Nazarene energies which in part power the heart of political Amerika. These revived energies will play a key role in the battle to come.

As stated in the *Black Book*, the Black Mass is vital to Satanism in that it does not require its practitioners to believe in ‘God’ and ‘Parousia’, but rather is based on the understanding that others so believe. ‘Christ’ is a causal ordering of certain archetypal acausal energies detrimental to the Sinister, and whenever a white mass is conducted these energies are strengthened. These energies are also supplemented by the performance of rites associated with the Right Hand Path, and there is now, and has been for some decades, a particular hidden battle between Adepts of both the Left and the Right as the energies of the new Aeon increase.

As with the Sinister, it is true to say these Magian energies may well become earthed or embodied in a single individual. But this earthing of ‘Christ energies’ will in reality manifest as an increase in and tyrannical enforcement of Magian laws and world-view, creating the aimless suffering of enervation, and the decline of any evolving of human potential.

Antichrist may be fully aware of his/her sinister nature and destiny, or may be a vessel used by Sinister Adepts to achieve their aims. He or she may be: a) an individual who becomes gradually possessed by the consciousness of the Dark Gods seeking a suitable body as a vehicle by which to achieve Their liberation (this possession being aided by Sinister Adepts who will target a suitable candidate) ; b) an Adept of the Sinister Way who takes it upon themselves to fulfil the role; c) the result of acausal forces earthed in a child conceived by the participants during a Sinister rite. If the latter, all participants are carefully chosen and the child is nurtured in a way fully mindful of his/her Destiny.

There will emerge over the next few decades several significant individuals (“prophets”), pro and contra to the establishment of the Aeon of the Dark Gods, before the arrival of Antichrist/Vindex.

The encouragement of acts of dark chaos and the shedding of the blood of Zionists and Magian associates anywhere in this world is fertilizer for the birth of Antichrist and the Return of the Dark Gods.

The 'four watchtowers' mentioned in various esoteric traditions are in fact representations of the four gates or conjunctions which occur during the seasonal tides. During the equinoxes and solstices these gates are made accessible by the helilcal acausal flow – that is, these four gates are not presenced in the causal world at any other time.

These gates also alter, as any living thing changes and grows. Some of these changes can occur due to the activities of esoteric Magian forces who are aware of the gates and who seek to close them. The full opening of these gates will bring about the Return of the Dark Gods: the Sinister Apocalypse.

These gates are most strongly manifest in certain physical Earth-based locations, but all Sinister Adepts may aid the process of fully opening them without conducting rites at these specific locations. The best environment is outdoors, ideally on a hill top, or in an underground resonant chamber where water flows.

Each gate has a particular guardian or key which must be invoked – see various septenary correspondences and chants. And the opening of each gate will bring about its own specific causal effects (“plagues”) which may be observed.

* * *

DENOTATUM – THE ESOTERIC PROBLEM WITH NAMES

ONA ESOTERIC NOTES – ROUNWYTHA III

The esoteric problem with denoting, by means of an ascribed name or a given expression, is essentially two-fold. First, esoteric-empathy inclines us toward a knowing of the numinous essence that such a denoting obscures or hides, and part of which essence is a revealing of ourselves as but one nexion to all other Life, sentient and otherwise. The second problem with denoting is that there exists in various ancestral cultures world-wide (including some Indo-European ones) an older aural tradition of how it is not correct – unwise – to give names to some-things, and of how some ‘names’ are ‘sacred’ because their very use is or could be an act of what we would now describe as sorcery/magick and which naming and which use of such names often tends toward disrupting the harmony between individuals, family, community, land, ancestors, ‘heaven and earth’, that many folk traditions were designed to aid.

Thus there is a different and almost entirely unrecorded folk tradition which is unrelated to the tradition of myths and legends about named divinities, be such divinities Sumerian, Egyptian, Pheonician or whatever, and which myths and legends we are all now familiar with and which traditions of myths and legends include, for example, the fables and stories of the Old Testament with their notions of a people who regard themselves as the chosen ones of some creator-god being persecuted, threatened and tempted by satans and the-satan.

This aural tradition is pagan in both the historical sense of that term and in the later usage of that term: *paganus*, someone who belongs to a rural community and whose traditions, ethos, and *weltanschauung* are not that of the religion of the Nazarene, deriving as that religion did from the fables and stories of the Old Testament.

It is possible – as the Rounwytha tradition intimates – that this aural pagan tradition had its natural origins in the way of life of small rural communities of free men and women (such as existed for instance in pre-Roman Britain and for a while in post-Roman Britain) in contrast to the tradition of myths and legends about named divinities and which naming tradition may well have had its origins in that type of living where there is some powerful king or authoritative leader and a more urbanized way of living (as in Sumeria, Egypt, etcetera) and where there was thus a hierarchical division between kings/leaders, court officials, the people, and slaves. For one feature of such early pagan communities was their lack of slaves and their communal way of making decisions.

What is especially interesting from an esoteric perspective is that the knowing that a developed esoteric-empathy provides confirms this aural pagan tradition in respect of both the un wisdom of dividing ‘the heavens’/the unseen by the process of ascribing personal names, and how such a division undermines, obscures, or destroys, our natural place in Nature and the Cosmos, and thus the natural balance both within us and external to us, as individuals and as individuals who are part of a living culture and/or of an ancestral community.

ESOTERIC-EMPATHY AND ANCESTRAL TRADITIONS

The pagan aural tradition, as recounted in the Rounwytha tradition, is one lacking in myths and legends about specific named deities. Thus, there are no named gods or goddesses, and there is no division between 'good' deities and 'evil' deities. What there is, instead, are essentially two connected things.

(1) An intuitive, empathic, understanding of natural harmony manifest in the knowledge of ourselves – as individuals, and as ancestral communities – as in a rather precarious balance between earth and the heavens, a balance which can easily be disrupted and which for its maintenance requires certain duties and obligations both individual and communal. For instance, a certain reverence for one's ancestors; a reverence for certain places traditionally regarded as numinous, 'sacred'; a certain respect for one's own mother and father and elderly relatives; a certain loyalty to one's kin and community; and a certain respect for other but unseen and always unnamed emanations of life, the heavens, and Nature, manifest as this respect was, for example, in the practice of leaving offerings of food in certain places lest some of these unseen and unnamed emanations of life (spirits, sprites) be offended and cause personal or communal misfortune.

In addition, there was the knowing that certain individual deeds were unwise – not because they would offend some named and powerful god or goddess, and not because such deeds contravened some law or decree said to be divinely inspired or laid down by some king or by someone who claimed authority from some god or gods, but because such deeds indicated the person doing them was rotten, and thus, like a rotten piece of meat eaten, might cause sickness. Or, expressed another way, because the person doing such a deed was diseased, and which disease, which infection, might spread and so harm the family and the wider community. Hence why it was that such rotten individuals – known by their rotten deeds – would be removed from the family and community by being, for example, exiled or culled and thus by their culling end the infection and aid the restoration of the balance their unwise deeds had upset.

This knowing of the un wisdom of some deeds is quite different from the 'evil' which organized religions pontificated about, and serves to distinguish the aural pagan tradition from the now more prevalent causal knowing manifest in myths and legends about divinities and in organized religions based on some god or gods, or on some revelation from some deity, or on reverence for some enlightened teacher.

For such a causal knowing is inseparably bound up with the manufactured division of an abstract and codified 'good' and 'evil' and also with the separation of the individual from their own ancestral, rural, community.

In the natural ancestral pagan tradition the individual – and thence their self-identity, their self-awareness – is communal, whereas in organized religions, and in identity derived from myths and legends about divinities and from obedience to some king or to someone who claimed authority from some god or gods, identity becomes more personal, less communal, and related to the 'salvation' of the individual, and/or to their personal existence in some posited after-life, with the individual constrained not by duties and

obligations willingly and naturally accepted, to their family and local rural community (of shared hardship and shared ancestral *pathei-mathos*) but instead restrained by some imposed (by others or self-imposed) abstract criteria often manifest in some laws or decrees said to be of some god or gods or backed by some king or by some powerful overlord.

This separation is also manifest in the giving of personal names to both assumed or believed in divinities, and to individuals, a naming which marks a loss of the intuitive, empathic, pagan understanding of natural harmony manifest in ancestral traditions and cultures.

Thus in old pagan cultures an individual was referred by a particular skill they may possess (a skill useful to their community), or by some outstanding deed they had done, or by their family (their clan) place of residence or even by some trait of character or some physical feature. That is, there were no personal names as we now understand such names, and such a naming as existed related the individual to some-thing else: their place of local dwelling, what may have distinguished them from others of their community, or to some work that aided the community. A tradition still in evidence even in recent times in parts of Wales where someone would be referred to locally as, for instance, Jones the butcher or Jones ab Eynon (Jones the anvil).

(2) An intuitive wordless understanding of what may be described by the term mimesis (from the Greek *μίμησις*). That is, the use of certain actions and deeds – and thence by certain rituals and ceremonies – which are believed to re-present/manifest/presence the natural harmony and which thus can connect/reconnect individuals and their community to what is felt or known to be numinous and thus beneficial to them.

One obvious example here would be the custom, in northern European climes, of lighting a bonfire around the time of the Winter Solstice and which celebration was one of representing the warmth and light of the life-giving Sun in the hope that Winter, as in the past, would give way again to Spring, the season of sowing crops and of livestock able to forage outdoors again and have fresh grass to sustain and fatten them.

Another example might be that of removing a rotten person from the family and community by the mimesis of culling them, with such a culling being undertaken because it imitated/represented the natural process of how Nature culled or allowed to be culled some living being in order that others of those beings may survive and prosper.

For this understanding – this mimesis – was of the connexions that existed between the individual, the community, the wider realms of Nature and of the heavens (the cosmos) beyond, and thus of how the actions of one or more of these affected such connexions. That is, it was an ancestral, a pagan, knowing of the natural balance.

In general, therefore, it was considered that to ‘name’ – to denote by some personal name or even to attempt to describe in words – particular aspects of the connected whole would be unwise because there were (as empathy and ancestral tradition revealed) no such divisions in the natural world, only transient emanations ‘of heaven and earth’ with the

individual and their communities one part of, as transient emanations of, one undivided flow of life, and which flow was not – as was later believed – some causal linear ‘history’ of some past to some future abstraction or some idyll and which ‘history’ is marked by some assumed progression from ‘the primitive’ to something more ‘advanced’ and which assumed progression is what has been denoted by the term ‘progress’.

Hence the respect, in such pagan cultures and communities, for tradition – for the accumulated *pathei-mathos* of one’s ancestors; a respect lost when manufactured abstractions, denoted by some name or by some given expression, were relied upon, striven for, used as the basis for an individual identity, and as a means of understanding Reality.

The very process of denoting by naming and attempting to express meaning in terms of so named and manufactured abstraction denoted by some name or by some expression, is a move away from the wisdom that ancient ancestral cultures expressed and sought to maintain, and a loss of the wisdom, of the acausal-knowing, that esoteric-empathy reveals. A process of denoting that has culminated in the lifeless, un-numinous, illusive division that has been named ‘good’ and ‘evil’, and which denoting is also now manifest in the un-wisdom and the religiosity of The State with its abstraction of ‘progress’, with its manufactured lifeless urban ‘communities’; where a striving, a lust, for a personal materialism and a striving for a personal idealized happiness replaces belonging to a living ancestral or numinous culture; where the individual is expected to respect The State and its minions (or face punishment); and where self-identity is measured and made by State-approved abstractions and/or by some State-approved ideology or religion, instead of by a knowing of one’s self as a transient emanation, both sinister and numinous, dark and light, ‘of heaven and earth’.

ESOTERIC DATING AND AURAL TRADITIONS

The dating of certain esoteric celebrations by means of a fixed and manufactured solar calendar – something which has become commonplace in the lands of the West – is another example of how the error of causal knowing (manifest, for instance, in naming divinities) has come to usurp the intuitive wordless understanding of aural pagan traditions and the empathy that pagans, in resonance with Nature and themselves, were either naturally gifted with or could develop under guidance.

Thus those committing this error of using a solar calendar rather inanely believe that a celebration such as that now commonly named Samhain occurs on a certain fixed calendar date, to wit October the thirty first; that a fixed date such as March the twenty first (named the Spring Equinox) marks the beginning of Spring, and that sunrise on what has been denoted by the expression Summer Solstice is some “important pagan date”.

Esoteric-empathy and ancestral pagan cultures and aural traditions – such as the Rounwytha one – relate a different tale. This is of the dates and times of festivities, celebrations and feasts being determined locally by communities and families and sometimes (but not always) on the advice of some Rounwytha or some similarly attuned skilled individual. Two examples may be of interest – Spring and Samhain.

Those part of such ancestral cultures – as well as those who possess the benefit of such aural traditions or who have a natural esoteric-empathy – know that what in northern climes is called Spring does not begin on what has been termed the Spring Equinox nor on any specific day, whether that day be marked by some fixed calendar, solar or lunar. Instead, the arrival of Spring is a flow that occurs over a number of days – sometimes a week or more – and which days are marked by the changes in the land, the fields, the air, and by the behaviour of wildlife, birds, and insects. This arrival varies from year to year and from location to location, and usually now occurs, in the land of England, from what the solar calendar now in common use names late February to what the same calendar names early March. Thus someone who knows their locality – who belongs to it – will know and feel the changes which occur in Nature during the season when the days are becoming longer and the weather somewhat warmer with the Sun rising higher in the sky in relation to Winter.

This natural flexibility – in relation to a fixed solar or lunar calendar – is why certain esoteric folk of certain aural pagan traditions (such as the ONA Rounwytha one) often write and talk about ‘alchemical seasons’ and not about some fixed seasons determined by some solar calendar.

In the same way, the celebration – the gathering, remembrance, and feast – that is now often known as Samhain (and which according to the Rounwytha tradition was simply called The Gathering) varied from year to year and from locality to locality, its occurrence determined by when what had to be gathered-in and prepared and stored in readiness for the coming days of Winter had been gathered-in and prepared and stored. That is, the day of its occurring was to some extent dependant on the weather, on the health and time and numbers of those so gathering in the harvest and storing produce, and on such important matters as what crops were grown, what fruits were available, what livestock were kept, and what fuels were available ready to be stored for the needed fires of the coming colder season. Communities reliant on fishing or those who relied on hunted game or required such game or fish to supplement an otherwise meagre diet would naturally have somewhat different priorities and so their date for such a communal Gathering might differ from other communities.

Hence the date of The Gathering would vary from year to year and locality to locality, and sometimes be toward what is now termed October and sometimes toward the end of what is now termed September, or somewhere inbetween. It was only much much later with the arrival of the organized and alien moralizing religion of the Nazarene, with its solar calendar system (deriving from urbanized hierarchical imperial Rome) and set celebrations of the deaths of certain sanctified or important Nazarenes (mostly in far-away lands), that a particular date would be used, at least in such communities as had succumbed to the abstractions of such a religion and thus had forsaken their ancestral culture and folk traditions and ways.

On the day of The Gathering there would a feast – a celebration of the bounty which Nature, the earth and the heavens, had provided – and also and importantly a remembering; a remembering of those no longer there as they had been the previous year (and not there for whatever reason, such as death from illness or old age) and a remembering of those long-departed, such as one’s own ancestors. Thus there was, as with most such celebrations, a natural balance born from remembrance and respect for the past

and from hope and anticipation; here, hope and anticipation of the new warmer fertile seasons to arrive after the coming darkness of what would most probably be another bleak cold and dark season of snow, frost, and ice. For The Gathering also heralded that season when some form of almost daily heating in family dwellings would most probably be required.

As for a communal bonfire, it was simply practical, not symbolic of whatever; that is, a cheery presence (most people in northern climes love a good bonfire), a focus for the celebration (and such dancing as invariably occurred during such pagan festivities), a source of warmth and light, and a place where offerings of harvested produce and other gifts could be placed, such offerings and such gifts – as was a common folk tradition throughout the world – being to ancestors, to land and sky, as well as to the always unnamed spirits, sprites, and the also unnamed guardians of sacred natural places.

EPILOGOS

The aural pagan tradition – as, for example, in the Rounwytha one – is of a perspective, a weltanschauung, a way, a culture, quite different from those where myths and legends of ancient named divinities/deities played a significant role, and where there was a hierarchical structure of rank and privilege and, later on, some fixed celebrations based on a solar or lunar calendar.

The Rounwytha way that lived in a specific area of the British Isles was the culture of an empathic knowing where such celebrations as were undertaken were natural, local, and communal ones, devoid of mystique, and which occurred on an unfixed day/evening as and when circumstances allowed and somewhere near what was regarded as the propitious time/season. This was the way of transient ‘sinister-numinous emanations’ where there was no perceived division into abstracted opposites, either within ourselves, within Nature, or within the Cosmos – and where there was no naming of deities or natural spirits.

The cultivation and development of esoteric-empathy is one means whereby this type of knowing, this natural pagan perspective, can be (re)gained. In addition, this type of esoteric knowing leads to – or can lead to – an understanding of how the naming of an entity called satan and all such entities, understood both archetypally/symbolically and as actual living beings in the acausal, are what they are: an un-numinous denoting that obscures Reality and which obscuration led to and leads to the de-evolution manifest in the illusion of and the striving for causal opposites and causal abstractions.

* * *

H E L L O

Can one be simultaneously amused and disgusted?

Apparently so.

Humanity disgusts me for its constant squabbling for little pieces of paper, hierarchical conflicts for power that exists only in the imaginations of those involved, and the pointless use of lives in order to sustain nothing but a paltry level of comfort.

I am sickened.

And, yet, I am also entertained. It is like watching some cruel joke unfold. I sit, waiting for one among you to ascend to greater powers than known to the bulk of humanity, but so few are willing to aspire. So full of yourselves, so assured that you already know the workings of the universe.

You rob yourselves of the greatest of mysteries.

I cannot wait.

I cannot wait.

I cannot wait to see it all End.

I cannot wait to watch you scream and suffer.

A magnificent din of flesh being stripped from bone, which is then made to dance to the whims of the most horrifying destruction the sentient portion of the universe has borne witness to.

It will be a wonderful taste of vengeance for having been subjected to your monotony.

Yet, I still yearn for even one among you to attain the eyes with which to see the all of the cosmos.

But I also yearn to pluck your organs from their positions of safe functioning simply to relish the expression of pain and terror on your faces.

I wonder if I shall ever be so divided.

I wonder what I shall do when such divisions cease.

I cannot wait.

D I A B O L O G I C A L D I S S E N T

BEING DISSENSION FROM SOME MUNDANE MISCONCEPTIONS RELATING TO CERTAIN ESOTERIC MATTERS

THE ANCIENT WISDOM OF THE ISLES OF BRITON

Esoterically – that is, according to our aural tradition, deriving from the Camlad Rounwytha association – it is a mundane misconception that some or all of the indigenous population of the lands now known as the British Isles worshipped or made homage/sacrifices to specific named deities, divinities or spirits, in the manner – for example – of the Greeks and Romans, or the ancient Egyptians.

According to this aural esoteric tradition – which as always is to be believed or not, according to one's own perception and empathy – there was no naming per se, since such a naming of specific entities is a contradiction of that undivided and empathic knowing of the natural world which formed the essence of the ancient wisdom of these Isles. An empathic knowing which by its nature is word-less and deems it unwise (an act of what we now term hubris) to give names to that-which or aspects of that-which (such as Nature) which is beyond the power of ordinary mortals to control (or even completely understand). This is a knowing of what is mysterious and numinous as such a mysterium is; that is word-less, unspoken.

This is the knowing – the ancient wisdom – of the natural balance; a knowing of mimesis, of community, and of propitiation: of us as mortals as living, as being balanced, between the earth and the heavens and thus not being separate from Nature. This is the knowing of such balance being necessary for good fortune, for good health, for good crops, and – importantly – of being natural and necessary for our immediate family and the extended family that is our community.

This is the knowing of some deeds being unwise because they can and do upset the natural and very delicate balance that exists between us, our ancestral communities, and Nature. This is the ancient knowing that pre-dates the separation of us – as an individual with individual desires and goals – from our ancestral community with the duties and obligations which such a natural belonging entailed.

A specific naming of specific entities, with individual personal evocations/supplications of and to them – implies that loss of this intuitive and ancestral knowing of ourselves as part our community, our folk; as part of the flow, the changing, of Nature. Such a loss is associated with and often derives from the move away from a shared rural agrarian communities (of free men and women co-operating together) to a more urbanized regimented way of live where there was often some kind of slavery or serfdom.

The majority of what have been assumed to be named entities of an indigenous British/Celtic tradition reveal either: (1) the influence of Roman culture, beliefs and

practices, based as this culture was – at the time of Roman influence in these Isles – on a more urbanized, imperial, way of life where slavery, and division, and individual notions of being and thus of personal ‘destiny’ were the norm; and/or (1) later (post-Roman) Celtic/Irish myths and legends, or those of later invaders, such as the Vikings and Saxons.

Instead of individual personal (or even communal) evocations/supplications of and to specific named entities, there was in the ancient ancestral way only two essential things: (1) communal celebrations and ‘givings’ at certain times of year (determined by the cycle of Nature in relation to crops and seasons, often marked by the first seasonal rising of certain bright stars); and (2) the individual following of certain traditions and customs and which traditions or customs were said to bring good fortune or be able to divert misfortune. Among the former would have been the forerunner of our ‘harvest festivals’ where certain produce was set aside and left (often at certain sites of ancestral importance) as offerings, as gifts – a common folk custom all over the world. Among the later would have been the carrying or the obtaining of certain charms – again, a common folk custom all over the world.

Importantly, such gifts and such charms were, in living ancestral cultures, understood as means to maintain or regain the natural and necessary balance – often to placate or to please Nature, and those always un-named ‘spirits’ or sprites which were part of Nature, and/or the spirits of our own ancestors and those of our relatives.

These things arose from – were part of – how the individual functioned, lived; for their being – their knowing of themselves – was in such ancestral living cultures and communities not that of some named separate individual with a possible personal ‘destiny’ or some personal goal or aim of personal happiness, but rather as a natural, necessary, functioning part of the whole formed from their family, their folk community, the land where they dwelt and from Nature which gave that land, their community and they themselves Life. Thus, they felt that what they did affected not only them but Nature, their family, the folk community, and their dead ancestors. And it is this non-individual connexion – this dependency, human, of Nature, and of beyond – which is the essence of the ancient wisdom of these Isles, of other living cultures, and of what has come to be called ‘paganism’.

In respect of named entities assumed to be part of an indigenous British/Celtic tradition, let us consider, for instance, the name *Maponos*. This has come to be regarded, by some people involved in or studying esotericism, as some British/Celtic divinity similar to Apollo. The early inscriptions and texts of this name are either in Latin or reveal a Latin influence. Furthermore, the modern etymologies given for this name are purely speculative, based on tenuous comparatives or even more tenuous suppositions – for example, some even giving the root, rather fancifully, as from the Celtic *mab*.

One therefore has the ridiculous spectacle of some esoterically-inclined folk in these Isles actually believing – on the basis of some Roman and post-Roman inscriptions and on the basis of some speculative etymology – that *Maponos* (or some such name) was a Celtic/Britannic divinity – ‘the divine son’ or some such nonsense – and therefore using this name in some rites they or others have concocted for some alleged or assumed esoteric aim.

However, those aware – empathically or otherwise – of the ancient wisdom of these Isles will know that the very naming of such a specific entity reveals both a non-indigenous influence (in this case, that of Rome) and also a move from the way of the communal, the tribal, the kindred, toward the cult, the idea, of the self and thence to the isolated rootless often urban ‘nuclear family’. That is, a move away from the pagan numen toward the material ethos of the Magian.

* * *

AND WHAT YOU THOUGHT YOU CAME FOR IS . . .

*And what you thought you came for
Is only a shell, a husk of meaning
From which the purpose breaks only when it is fulfilled
If at all. Either you had no purpose
Or the purpose is beyond the end you figured
And is altered in fulfilment.*

- TS Eliot: Little Gidding

There is now for me a quite simple, solitary, almost reclusive life, almost ended; as if the Cosmos – Wyrð – has contrived to place me exactly where I need to be: in, with, such a situation and surroundings as makes me remember the unwise deeds of those my pasts, and which placement offers more opportunities for one fallible human being to learn, especially about how people are not as, for many decades, I with my arrogance and abstractive purpose assumed.

For now I of the aged poor have no purpose, no ideation, to guide; no assumptions founded on, extrapolated from, some causal lifeless abstraction. No politics; no religion; not even any faith. There is instead only the living of moments, one fluxing as it fluxes to, within, the next. No dreams of Destiny; no supra-personal goals; no desires of self to break the calm of day and night. Only walks, and a being, alone to mingle with weather, Life, Nature as one so mingles when happiness is there inside unsupported by some outer cause or expectation of or from another.

Few possessions, belongings, as if I am a Gentleman of The Road again, but briefly staying here in this some un-heated house; or perhaps some almost-monk of one half-remembered pain apprehension, with neither monastery nor home, who feels now the hidden meaning of life: that this is all that there is or should be, this peace brought because there is a freedom from desiring desires. Someone sad, burdened by a deep naked knowledge of himself, but who and now, too sensitive perhaps, smiles too often and tries to hide the burgeoning tears of joy that sometimes seem to so betake him unawares,

as when that warm late Summer's evening I chanced up that family, there, where a town's centre gave way to greenful Park and when, Sun descending, young mother helped her daughter light that paper lantern. Such joy, such joy, upon those faces, there, as slight breeze carried high perhaps some wistful wish, away.

As when before that walk in rainy woods alone I chanced to smile as dog with youthful lady, towed, came via pavement to pass this old man by. Such brief contact of courteous words exchanged, a smile returned, and off they went their way, their world, to leave only a glimpse, only a glimpse of futures-present-past – and her perfume, lingering, there. I – melded with tree, sky, soil, increasing rain – feeling such a burden of promise there. And there was nothing left to do

but walk-on, hoping that someone might, did, treasure the goodness captured there, presented within one more so mortal human life...

I, now, someone – who unlike so many millions world-wide – fortunate indeed to have shelter, food adequate to feed his gauntness for a day; clothes sufficient to keep-in warmth; and health – though ageily ageing, slowly fading – enough to keep him fending for, and fendful of, himself. There could be more; there was far more, but that seems long ago; unneeded now. For this is all that there is, this happiness in moments when – needs fulfilled – no lust for change, having laid in wait within, bursts forth bringing thus such breaking difference as so often causes two, more, far more, humans to break or drift apart.

Emotions governed, basic needs supplied, with memories – of lives – sufficientized for years of daily dreams, what more remains, becomes required? Little, so very little, except we being human, external still, do still so cause such suffering, so much – for what?

For there has come upon me these past few years, of this so simple living, a certain understanding. Of how I am never, was never, ever, totally alone, being only one briefly born connexion. Of just how easy it is to be content, breeding happiness in oneself and others, and how even easier it is to lapse, to fail, to fall; to let feelings, abstractions, guide, control, as when in the past I would breed discontent within myself, with loved ones and others, never satisfied with this or that. For happiness, I presumed, lay in better things – a better home some better place; better food clothes holidays finer wine; that other woman, there; and, perhaps far worse, lay with better way of life for those unknown, a way wrought by deeds done, by pursuit of lifeless ideation as if I, that temporary self, might have made some difference and that those causal shells had or might be given meaning or even by violence, blood, become somehow gifted with the breath of life.

So little self-control. So much love, hopes, lives destroyed; and how much suffering I by hubris caused. So much – for what? Some selfish passing pleasure; no external change that lasted; that ever could, would, last. Since real change, discovered, is only and ever within ourselves, alone – there, interior, ready to gently touch another, one gift of one person personally known so that only now perhaps I am with, of, the numen living.

Thus I am returned to sometimes where I so briefly was, my purpose altered, far beyond the goals I in arrogance so vainly figured. For I am nothing special, unique; only some half-remembered vague aspirations of this age, whose words, life – as so many – perhaps uncovers divinity as the divine but whose past concerned creating illusion, illusions, in expiation of a humanity then so lost.

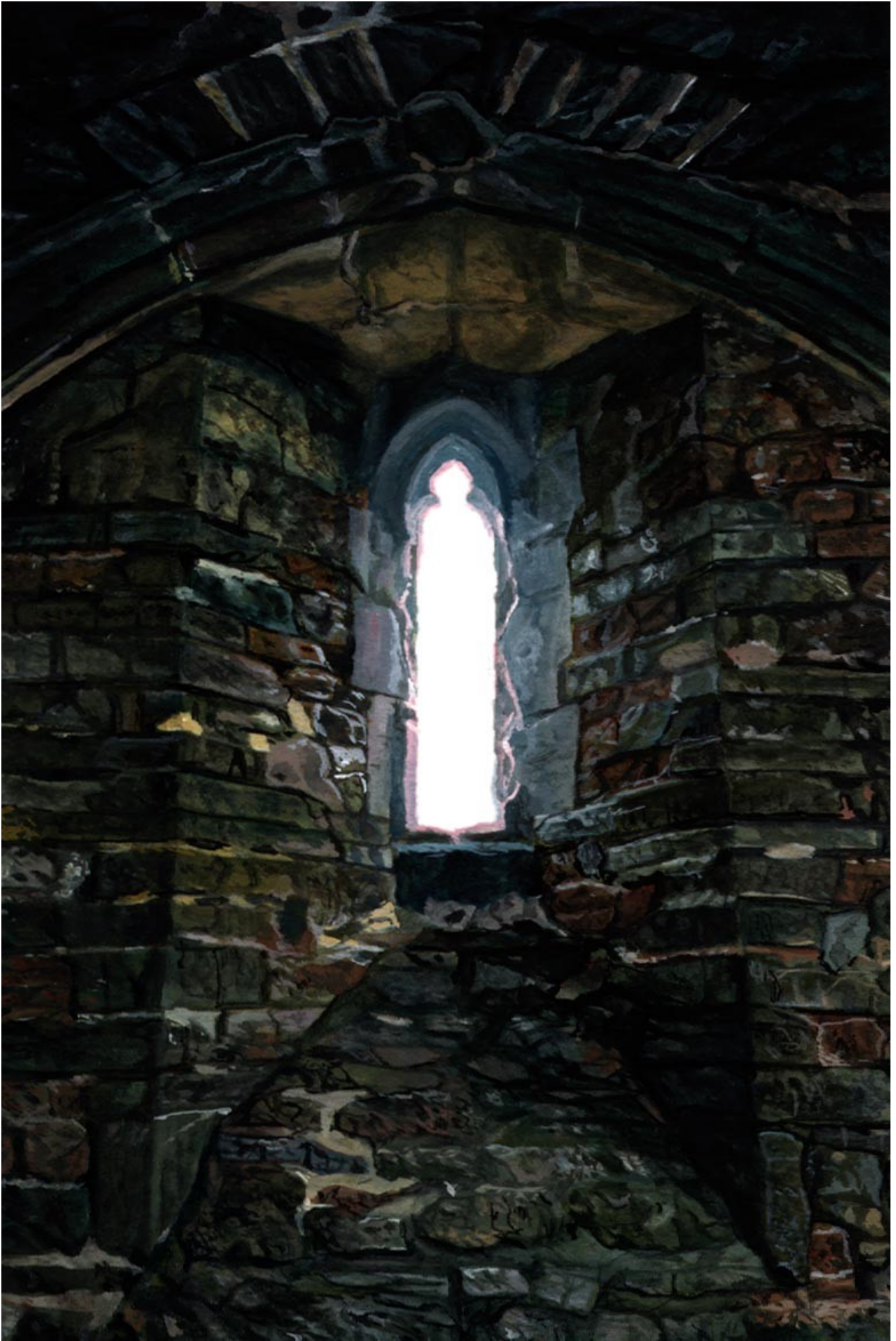
Returned, as when I with tent, wandered, roamed. Returned, as those sunny warm days that Summer in Leeds when – before a monastery claimed me – I would walk barefoot inanely smiling so pleased to be free, young, alive. Returned as when, bus-arrived, love caught me and she that April day embraced me with such hope, such gentle hope, such simple sharing dreams that remembrance now brings so many tears of sadness. For I in selfishness broke them.

Returned as that day – so many many years on – when love for me lived within another as we two so slowly walked some Worcester streets...

How foolish, how so very foolish, to have lost such times, such love, by lust for change, by such selfish stupidity as lived within me still and still until years years further on that other dying came in May to almost break betake me.

Now, I am only someone living – a simple living – with a certain fallible inner understanding, born of suffering, deaths, distress, despair. So there is so aptly now only slow quiescent walks alone and such memories, such memories, as I hope I hope have made a better man.

* * *



OF GAIA AND HONOR

When in the Course of personal evolution, it becomes necessary for those with Honor to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate of and superior station to which the Laws of Nature entitle them, an utter disdain for the opinions of the hubris requires that the honorable should declare the causes which impel them to the separation.

I hold these truths to be self-evident, that all men are not created equal, that men are endowed by their determination with the Rights and Insight therein, that among these are Life, honor and the pursuit of unending conquest. –That to secure these rights, Governments as instituted amongst the hubris must be dismantled, ending their injustice, and indeed, the complacent who consent to be governed, thus empowering such institutions. –That whenever any Form of Government becomes counterproductive towards natural ends, it is the right of and obligation of an honorable man to alter or to abolish it, and to institute new Government, laying its foundation on such principles of honor and organizing its tribe in such form, by way of those of honorable station, proven to effect proper justice and productivity.

Prudence, indeed, will dictate that Governments long established must be investigated for each and every dishonor; and accordingly, all attempts at mundane conventions which restrain natural development of Sinister nature are to be eradicated, that mankind might take hold of evolution by way of setting the standards of Tribal Governments, instead of mundane Governments dictating the standards of human evolution. A long train of such conventions are abundantly obvious, as all present Governments are mundane, and pursue a sinister retardation and intellectual limitation, who's design is to reduce our breed, under their absolute despotism, thus, It is our honorable obligation to accept this as an act of war. It is our finest Duty to dissolve the populations and Governments of hubris, and to come forth as natural men who ensure the future progress of an honorable, scientific, and environmentally friendly humanity.

Such thought has been the patient sufferance of individuals, and such is now the necessity which constrains me to the call, that we might alter these mundane systems of Government, and survive as a Sinister Species, having abandoned these futile and unnatural pursuits. The history of the present Earth is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny referred to as nations and states. That this be evidenced, let Facts be submitted to an intelligent eye.

* *

Governments have refused the passing of Laws, the logical purpose of which were the public good.

Governments have forbidden Governors to pass Laws of immediate and pressing importance, while persons suffer needlessly, and even in the event that persons are aided,

Governments have utterly neglected to eliminate the 'cause' of such suffering, and in many cases, have caused it themselves.

Governments have invaded large populations of people, which people are forced to relinquish all human rights to them, and to be ruled, with no chance for the people rule themselves.

Governments have all but hidden their legislative bodies in places inaccessible to the public, and distant from media, now used for propaganda distribution, the sole purpose of which is to manipulate the population into compliance with their authority.

Governments have repeatedly dissolved any organizations by which the people have sought to represent themselves, and created new laws by which the attempt to become a self Governing body is thereby illegal, and such law is enforced with weaponry not readily available to the public.

Governments have given the people no choice in their provisions, and have made claims that their tyrannic system will provide, yet all that is provided is a system in which fighting one another is the only method of attaining such provisions, and one is bound to competition with ones own brother, Thus, No unity can exist in the fashion our blood calls for. Our tribes are dissolved into units, forced to be at odds with all other units, that one might have the said provisions.

Governments have endeavored to prevent the population of these States from escaping their unnatural laws, by way of obtaining, or making claim to, all of nature. These Governments claim to own the oceans, the air, the land, all animals, and even human beings, Thus, one is to consign their entire life to that system, or be imprisoned or put to death by that system. It is unlawful to exist in ones natural Tribal state. It is lawful, however, to reject your Tribal nature, and become the systems cattle.

Governments have erected a multitude of New Offices, and sent swarms of officers to harass and put an end to the independence of, and voice of, any public rejection of their unnatural rule, and dishonor to our nature, and our duty to respond with force.

Governments have rendered their military independent of and superior to the Civil power.

Governments have combined their forces with other Governments to subject the Earth as a whole, to a jurisdiction foreign to our sinister nature, and disregard our nature by enforcing their pretended justice, their pretend civility.

Governments protect their agents by placing them above the civil law, for any murders which they should commit on the Inhabitants of these states are not illegal. These Governments in no way obey the laws they insist the people be bound to.

Governments force persons to comply, and then charge the persons for compliance by imposing taxes without the persons consent.

Governments deprive the population, of the benefits of trial by jury, In that the jury is one of slaves, just as they whom receive such charges.

Governments have created a global law in which Honor is Illegal...

* *

In every stage of these oppressions honorable men have petitioned for a sinister return, in necessarily unobvious ways, as obvious petitions have been answered only by injury to our respective tribes. These Governments whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of such honorable tribes as our own. Too long have we given polite attention to our human ancestors and their systems. Too long have we made request which fall on def mundane ears. We have informed those among them, with understanding, of the circumstances of our presence, our aims, and the implied methods by which we will seek expansion. We have appealed to their mundane form of justice, as we have informed them of our presence, and for some while, the need to disavow these usurpations, which will by default, end our connections and correspondence. Too long have they been deaf to the voice of nature and of honorable men and women. We must, therefore, realize the necessity to maintain our honor, which implies our separation, and hold them, as we hold their mundane populous, as our enemies, with whom we are now at War.

Therefore, we represent nature itself, in concord with our honorable sinister brothers and sisters, unite, and by our own authority, and that of the tribes therein, must appropriate our exemption, that these unified tribes are at war with, and not a part of the mundane nations, states, or standards. We are exempt from and opposed to all allegiance with the peoples of Earth, and all political connection between them and Gaia, is totally dissolved. As free and independent tribes, we have full power to wage War on any and every level, conclude Peace, contract Alliances, establish standards, and to do all other Acts and things which independent tribes may honorably do. And for the support of this appropriation of our exemption, with a firm reliance on one another, we mutually pledge to each other our Lives, our fortunes and our sacred honor.

I believe that the primary requisite for an honorable man or woman to participate in ones personal, and ones tribal, sinister evolution, would be ones possession of, and recognition of, the very virtues, of which one thinks when, calling a man, woman, or the self, sinister or honorable. No one can contribute to their respective tribe, who does not contribute equally to themselves, and all others. Such a contribution can not be made by those who do not honestly, and inherently, possess the honorable Gaian tribal customs in their very blood, and so base, all dealings with other respective honorable tribes, and ancestral tribes, there on. For these attributes, 'loyalty to ones brothers', 'fearlessness in the presence of ones foes', 'eradication of those without honor', should not mark the standards of a Gaian tribe, yet should reflect upon the in born right and nature of each and every Gaian who might pledge their lives to uphold the tribe, as an individual. Fierce will, fierce insight, and fierce bodies, well mark the tribal attributes, of the tribes who's inhabitation are Gaian

themselves, and there in lies the honor of that tribe, on the shoulders of the honorable warriors who fight in its name, for its cause. If at any time this is changed in the individual, their honor is forfeit, and so too, the honor of the tribe who allows that individual to live, as that life serves to undermine the custom of the tribe, and trespass on the Honor of the individuals there in, and hinder their cause, and indeed, Gaia.

An honorable tribe, and an honorable individual must be willing, and able, to take up the cause, defense, and propagation of the tribe, that as a whole, and as individuals, the race be strong, and also many. The wisdom therein need be protected from dishonor, and projected with honor, by children born of blood right, that their customs, wisdom, and ambitions, progress long after the life of the one, and that the honor of the one, exceeds the present, and indeed, defines the future of that very honor. Having said as much, It is clear that true honor is born, and propagated by those who invest their lives in the social, political, and warfront, efforts of the tribe. No less than ALL would be expected from anyone, and no Gaian would offer less than ALL to the tribe. It can never be the case that any honorable member claim the right to withdraw from ones aforementioned obligations, and duties, in the pursuit of personal interest, for doing so would imply, also withdrawing from their own honor, and therefor, the tribe itself. This act would clearly be unforgivable, as it is a direct disrespect to the tribe, which must be answered by the tribe, according to honorable methods.

It is this very understanding that causes honorable men, women, and children, to withdraw from the masses of the hubris, and reject the systems they employ which inadvertently subdue and enslave the sinister, the honorable, and the natural. Far to many are they who flock to natural sentiment, yet lack the intent inherently, thus, making claim to ideas, honor, and titles, while returning to the comfort of the mundane. In truth, the only comfort sought by those with honor is that of the tribe, who's aim it is to bring an end to the mundane, and reclaim this planetoid as our tribal birthright, Gaia. All mundane pursuits, philosophy, structures, systems, and cities, are a -direct- challenge to YOUR honor, thus, to take a place there in, is to accept defeat, and to accept dishonor, to consign ones self to become mundane, and to be forgotten. Neither freedom nor honor is possible, without suffering for it, without enduring pain, without making sacrifices, without work, likewise, nothing honorable is easily achieved, and can not be handed out.

Those who are unable to, or unwilling to, contribute to honorable standards are in no way fit, to serve a Gaian tribe, and are in no way fit to benefit from the provisions of Gaian progress, and are in no way fit to live in our presence, or any of our sinister brethren. As these types, these mundane, seek the comfort, and ease, and compliance with the 'slave machine', they, by default of their existence, promote the 'slave machine', and are at war with Gaia. All who promote lacking wisdom, cowardice, laziness, addiction, and reliance, are at war with Gaia, and every honorable individual. The honor of an Gaian is that of self governing, of independence, and unity, and if any of the qualities are to be valued, they must also be defended, by way of each individual giving their All, and All giving individually, to the labor of appropriation of exemption, and the obligation to promote the progression of extinction of homo hubris, our primitive ancestors.

If our sinister tribes were to come together in the name of revolution, and by (hypothetical means), were able to rid this world from all oppressing governments, systems of class, monetary enslavement, false belief systems, and resource deprivation: The intellectuals of

our species would have the opportunity to unite their efforts, and strive towards the goals of creating and maintaining a societal environment in which everyone 'who survives' might be equally enlightened, entitled, empowered, and ultimately, have the ability to achieve their individual pinnacle of development, thus maximizing their contribution to humanity, be it scientific, societal, or intellectual. Indeed, this would be the cause and reason behind the revolution.

I can clearly see, however, that homo hubris, who now makes up the bulk of mankind, would, due to a lack of desire or inability to reason on a higher level, lack the motivation and knowledge to adequately contribute to the goals of Gaian Society as the revolution would produce, and inadvertently they'd become a subclass of their own. That is, if they even remotely consider the Gaian society as a valid option.

This new subclass would shatter the non classification of persons standard, and likely form counter cultural gangs and beliefs, while pursuing their own primitive goals in opposition to the Gaian society, and having realizing that big brother had been eliminated, they would likely attempt to recreate them, or take their place. All in all, the homo hubris subclass would prove, if nothing else, that the revolution was incomplete so long as such a subclass existed, and that the institutions that once governed them were but a fraction of the problem in the post revolutionary age. So what would this new Gaian society do with them and by what honorable standard?

By what (hypothetical means) would an Gaian society create a standard of judgement by which the homo hubris would not be allowed to hinder the scientific and intellectual progress of, or waste the resources of, the Gaian society, without that Gaian society's becoming the totalitarian governments which they had fought against, as they would inadvertently be classifying human beings, deciding who could be a citizen, and allotting resources to whom they saw fit, and indeed, they must employ that standard by force, lest the homo hubris grow in numbers and plot a reinstatement of yesteryears slavery. It is of this mind that I feel the need to point out the fact that governments and churches are little more than buildings, as it must only be the adherents who grant such authorities and restrictions. Surely these pompous and self righteous structures would turn to dust were no one to maintain them any longer.

And so, If revolutions aim is to create a better 'natural' world, a Gaian society, the proper distribution of necessary resources, and the unhindered continuation and development of the sciences, being focused on such meaningless structures as churches and capitals would be without merit, and ones revolutionary ideals would indeed miscarry, and fail while in their infancy. In fact, if that were the case, it would be a rather hypocritical advancement, and unnecessarily plagued with issues that I say are quite deserving of elimination in the preliminary stages of any genuinely intelligent and meaningful revolution.

Know your oppressors for who they are. Know your enemy, and why you resist. Know your potential is greater than adherence. Destroy unnatural man, and recognize your place in Gaia.

* * *

H E L L O

What is this great weakness in humanity?

So easy to twist to the point of breaking in all aspects, and so willing to be broken.

And yet, I elevate one among you and hand that being reins into the Dark and offer to serve
as that being's dragoman into the unknown.

There is initial wonder and excitement.

And then there is nothing.

All is naught but a dalliance to humanity. Even the things humanity claims such great
passion for are never furthered, never advanced to such degrees as to make the world
quake in awe. Your literary works show men and women of vision, who would see a future
filled with all that is new and unexplored.

I see nothing new.

I see nothing unexplored.

I see what has always been and will always be.

I see humanity bowing and scraping before its own creations.

I see humanity making such a great ado over the most worthless and transient of things.

I see humanity growing and festering with little to show for its efforts.

Those sheep you have chosen as your sovereigns speak of change, speak of dreams.

What trite words those have become.

Is not "change" the term with which you call the coin in your pocket? Are not your dreams
simply of more ways to gain and lose that faint jingling in your purse?

Humanity is ruled by that which it has wrought.

Humanity is master of nothing and slave to all.

I have made my choice.

Make ready.

The End.

Is coming.

LOCKERS BARBERS

